

BRAHMA SUTRA

CHAPTER 2

4th Pada

1st Adikaranam to 9th Adhikaranam

Sutra 1 to 22

INDEX

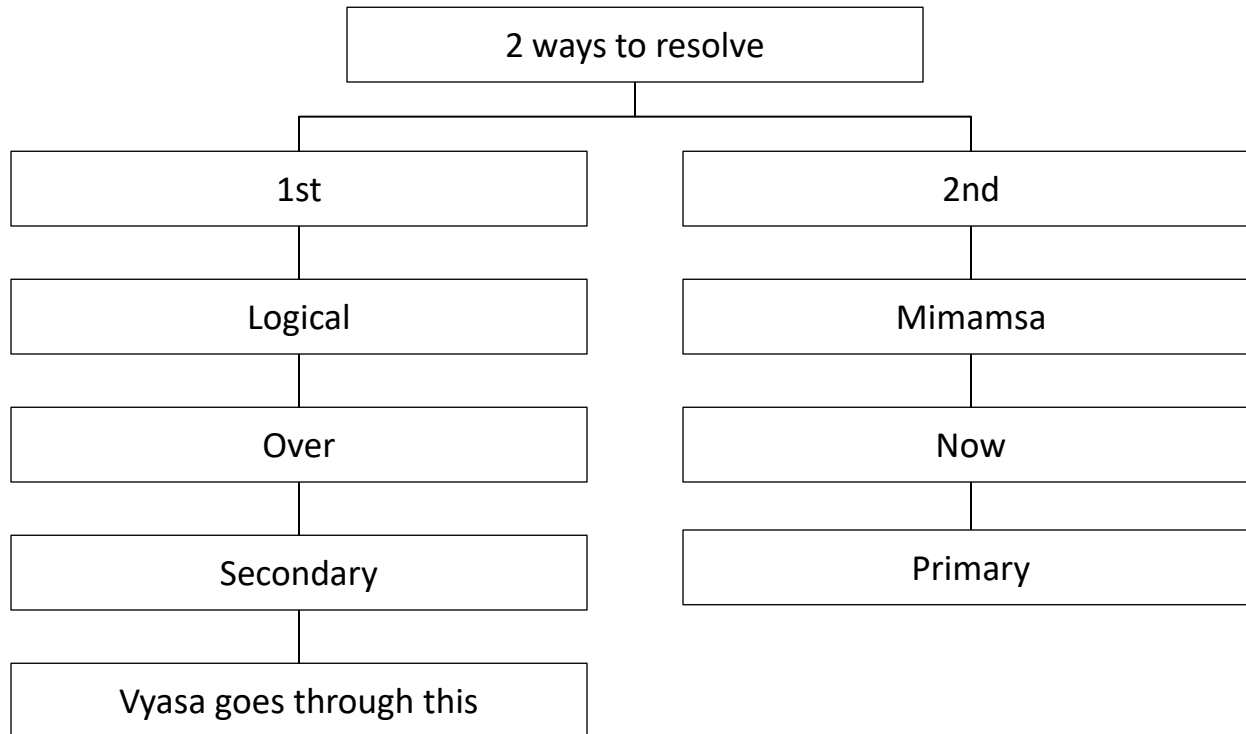
S. No.	Topic	Pages	Topic No	Sutra No
	Introduction	2386		
78	Pranotpattyadhikaranam		78	
a)	Sutra 1	2397	78	270
b)	Sutra 2	2401	78	271
c)	Sutra 3	2405	78	272
d)	Sutra 4	2409	78	273
79	Saptagatyadhikaranam		79	
a)	Sutra 5	2416	79	274
b)	Sutra 6	2421	79	275
80	Prananutvadhikaranam		80	
a)	Sutra 7	2427	80	276
81	Pranasraishthyadhikaranam		81	
a)	Sutra 8	2435	81	277

S. No.	Topic	Pages	Topic No	Sutra No
82	Vayukriyadhikaranam		82	
a)	Sutra 9	2444	82	278
b)	Sutra 10	2454	82	279
c)	Sutra 11	2468	82	280
d)	Sutra 12	2473	82	281
83	Sreshthanutvadhikaranam		83	
a)	Sutra 13	2477	83	282
84	Jyotiradyadhikaranam		84	
a)	Sutra 14	2485	84	283
b)	Sutra 15	2493	84	284
c)	Sutra 16	2498	84	285
85	Indriyadhikaranam		85	
a)	Sutra 17	2503	85	286
b)	Sutra 18	2509	85	287
c)	Sutra 19	2512	85	288

S. No.	Topic	Pages	Topic No	Sutra No
86	Samjnamurtiklriptyadhikaranam		86	
a)	Sutra 20	2516	86	289
b)	Sutra 21	2528	86	290
c)	Sutra 22	2530	86	291

Lecture 226

- General Remarks of Amshadhikaranam Resolves 2 Sruti contradictory statements.
- Bheda + Abheda Sruti.
- Abheda (Oneness) and Bheda (Difference) Pratipadaka Sruti Vakyam.
- Appear to be Contradictory.



- Consolidation of 1st Logical Method.
- Amsha Approach based on Ghataka Sruti – Used by Visishta Advaita.
- Veda has reconciling – Ghata Statements.
- Pacification statements – Ghatayati.
- Take Sruti Vakyam, where Jiva is part of Paramatma.

Example :

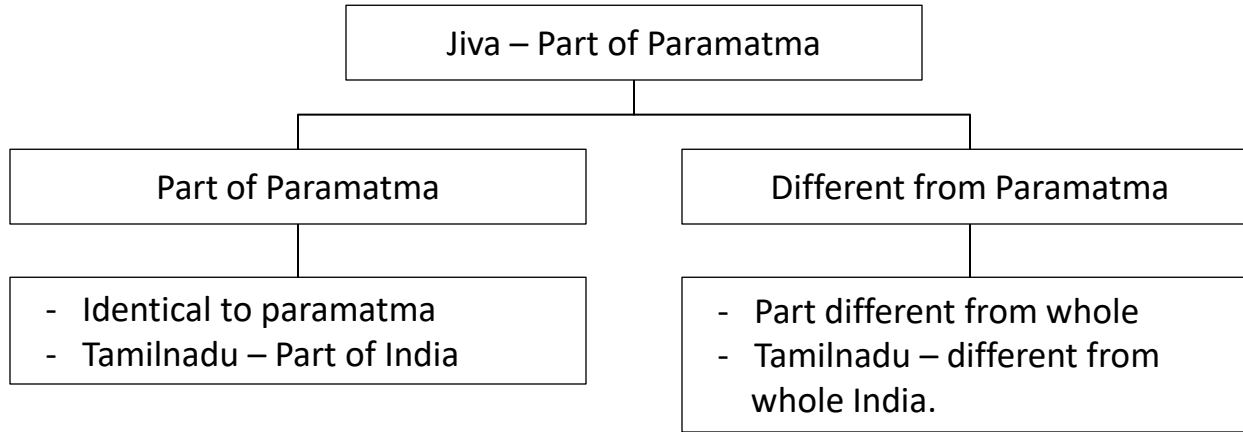
- Padosya Vishwa Bhutani – Purusha Sukhtam.

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

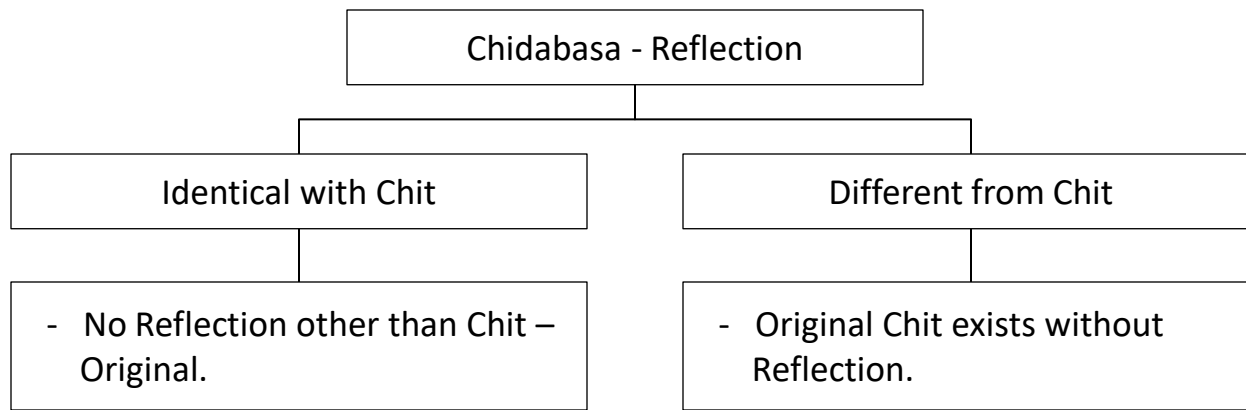
Method works :



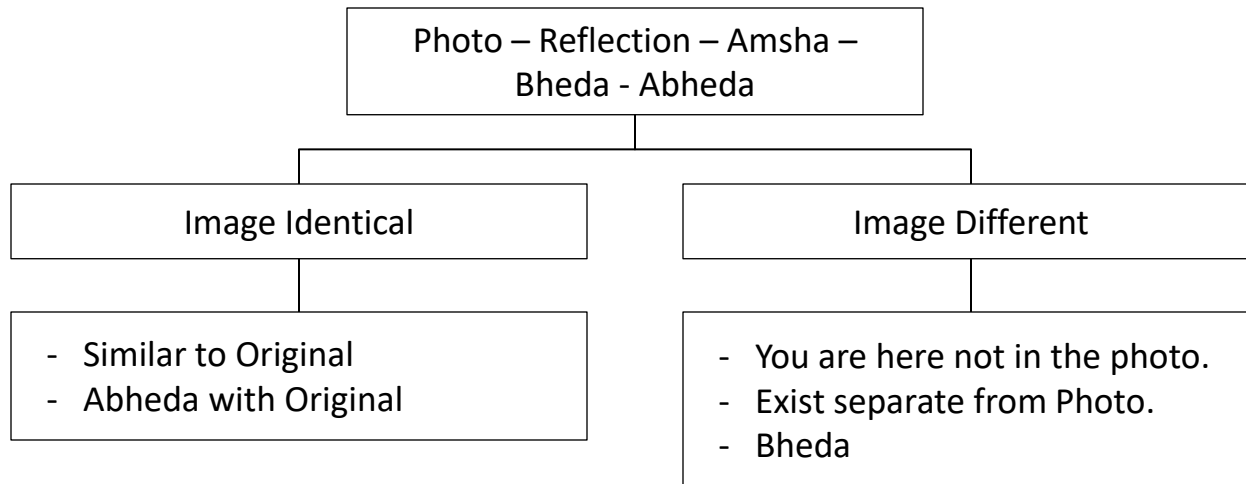
- Both correct – Identical / Different.
- Jiva is part of Paramatma – Visishta Advaitin Approach.
- Jiva is part of Paramatma – Vyavaharika Drishtya (Advaitin – Important)

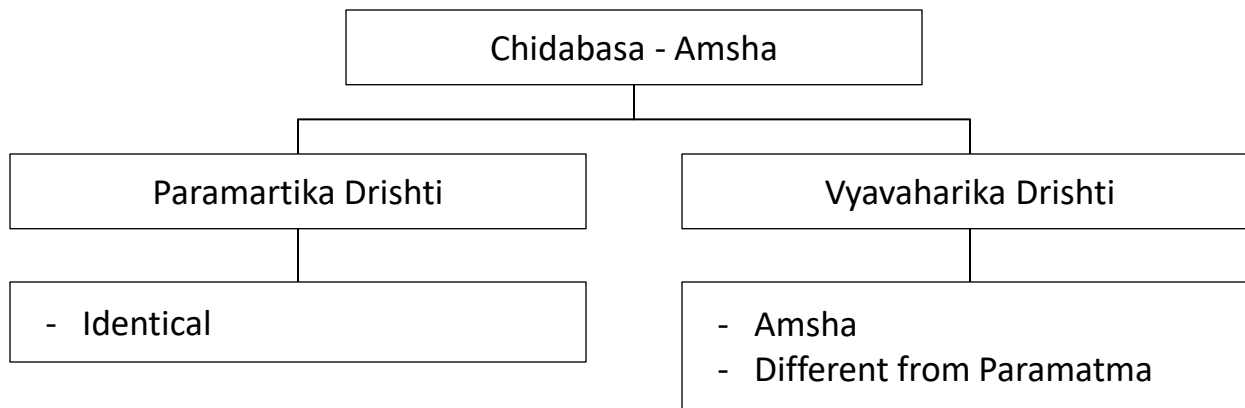
Technical Problem :

- Paramatma is Partless.
- How Jiva part of Partless Paramatma?
- Sutra 50 – Very Important.
- Interpret Amsa as Reflection – Chidabasa.



- Here you are in the photo.





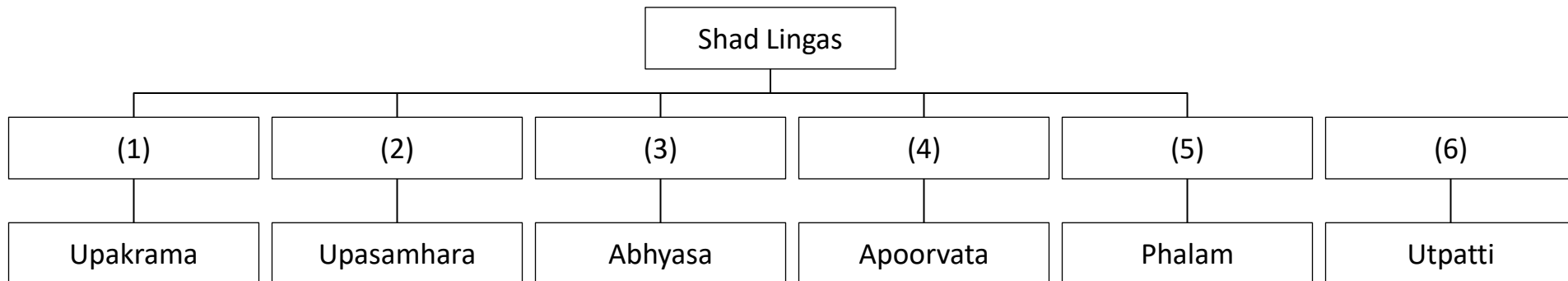
- This is Vyasas Reconciliation methodology, Prakriya for Bheda – Abheda Sruti Vakyams.
- Mimamsa – Approach – Technical. Our Primary Answer
- 1st Answer when friendly with Visishta Advaitins.
- When you want to be different with Visishta Advaitin give this Answer of Mimamsa.
- We have to Reconcile Bheda, Abheda Vakyam, if both teaching Bheda, Abheda.
- Both statements do not have equal status in Sruti to see contradictions between them.
- Abheda Sruti has higher status because it is meant to reveal Abheda, which is superior.
- Therefore, it is taken as Pramana Vakyam.
- Statements meant to reveal something.
- Bheda Sruti has only minor status – Not meant to reveal or teach Bheda.
- It is Apramana Vakyam.

Bheda Vakyam	Abheda Vakyam
<ul style="list-style-type: none"> - Apramana Vakyam - Inferior - Not for Teaching - Tatparya Rahita Vakyam 	<ul style="list-style-type: none"> - Pramana Vakyam - Superior - Used for Teaching - Tatparya Yukta Vakyam - Unique Apporvam, Phalam – Benefit mentioned.

Technical Question :

- How do you know which statement is Pramana Vakyam, meant to teach me and which are Apramana Vakyam?
- Tatparya Yukta Vakyam = Pramanam

Method to know Pramanam :



- Discussed in Tattu Samanvayat Chapter 1 – Sutra 4.

तत्तु समन्वयात् । Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

Example :

- Teacher to Student.
- 1 Pencil Rs.3 – What is cost of 3 Pencils.
- Not Revealing Market price, but how to multiply.
- Price = Apramana Vakyam – Not Tatparyam.
- Bheda Sruti – No Tatparyam – Teaching.

3 Main Clues Reveal :

1) Difference is already in mind of Student, before coming to Vedanta not Apoorvam.

- What Veda Teaches must be Unknown to me by other Pramanam.
- Pramanantara Agamyatvam is Condition.

2) When Abheda mentioned, Phalam also talked about.

- For Bheda Sruti – No Phalam mentioned.

Taittiriya Upanishad :

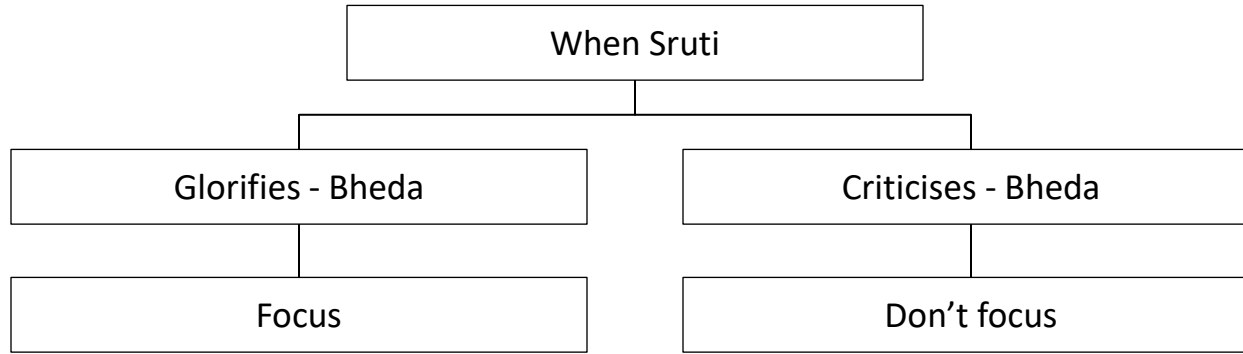
यदा ह्येवैष एतस्मिन्नदृश्येऽनात्स्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrshye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- Bheda Vakyam - Artha Vada
 - Glorification of Jiva
 - Criticism statements

Mimamsa Rule :



Examples :

Bheda – Apramanam :

- Anyousou Anyousou Anyan Devata Upasate Yatu Pashuhu Se Vegam Devanam.
- Who sees Bheda is Pashu – Animal – No Buddhi.

Abheda – Pramanam :

Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्या ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥ १२ ॥

sa yascayam puruse yascasavaditye sa ekah ।
sa ya evamvit asmallokatpretya ।
etamannamayamatmanamupasankramati ।
etam pranamayamatmanamupasankramati ।
etam manomamayamatmanamupasankramati ।
etam vijnanamayamatmanamupasankramati ।
etamanandamayamatmanamupasankramati ।
tadapyesa sloko bhavati ॥ 12 ॥

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse.

[II – VIII – 12]

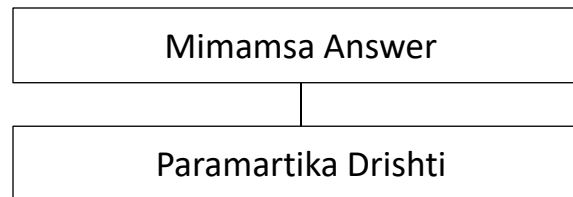
- Whoever sees Abheda is liberated.
- Sruti statement should have equal status to have contradiction.
- Rivalry – only between equals
 - 2 children of same parents
- Between 1 Pramana Vakyam – or 2 Apramana Vakyams, Contradiction can be pointed.
- If Apramanam contradicts Pramanam, it will have no strength to contradict.
- No Contradiction between Bheda and Abheda Sruti.
- No need to Reconcile at all.
- Don't require Shataka Sruti of Visishta Advaitin at all.

Abheda Sruti :

- Stands alone – Lion – Unchallenged by Rat / Mouse. It will look at it and fall dead.
- How Bheda Sruti can stand against Abheda Sruti ?
- No contradiction.. Abheda wins.
- Jiva not part of Paramatma.
- Jiva is one with Paramatma with Mimamsa Method – Abheda wins.
- With Tarquika Method – Jiva part of Paramatma – Part wins.

Reconciliation :

- Jiva one with Paramatma.



- Shankara gives this point in Introduction to Sutra 48.
- Amshadhikaranam Over.
- 2nd Chapter – 3rd Pada – Over.

2nd Chapter – 4th Pada

General Introduction :

1st Chapter :

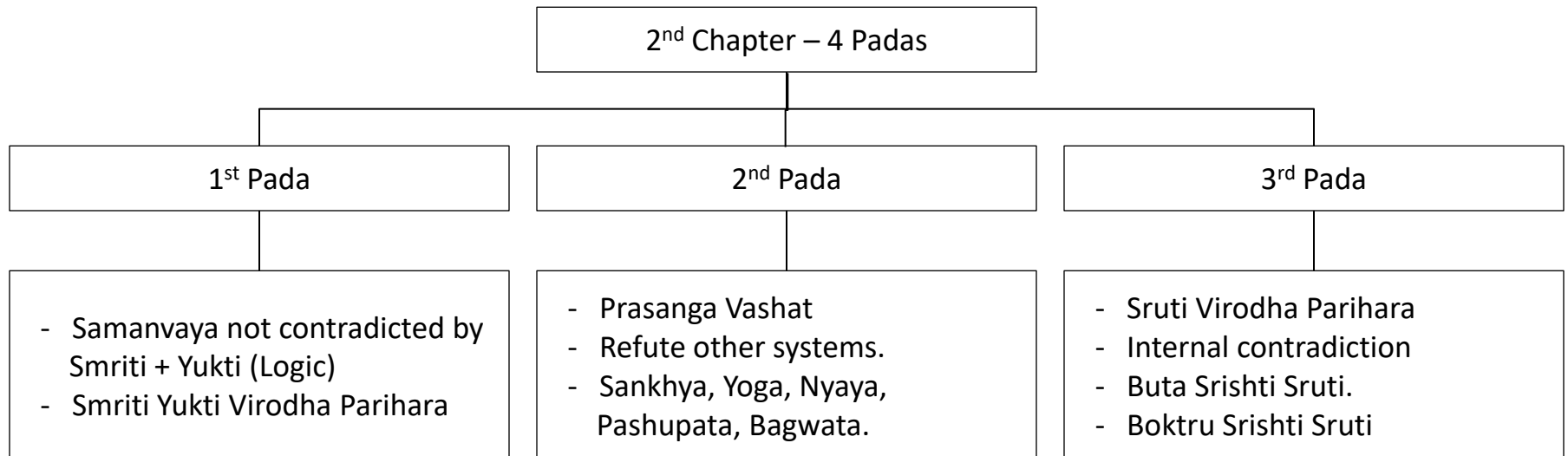
- Samanvaya Adhyaya.
- Central Teaching of all Upanishads – “Nondual Brahman”.
- Uniform + Consistent Teaching.
- Advaitam, Nirvisesha Brahman.
- This Samanvaya is not challenged.

2nd Chapter :

- Avirodha Adhyaya.

Purpose :

- Meant to establish Non-contradiction of Teaching in 1st Chapter.
- Teaching of 1st Chapter is not challenged – unrivalled.



- Advaitam can't be established or contradicted by logic.
- Neisha Tarquena Mati Rapaniya.
- Advaitam Not logical / Illogical, but Alogical, translogical, Supralogical.
- Logic does not have Qualification and status to judge Advaitam.

Example :

- Eyes do not have capacity to confirm or contradict sound revealed by ears.

1st Padas :

- Main theme : Logic can't confirm Advaitam.

3rd Pada :

- Reconciliation of Sruti statements regarding creation of 5 elements, Jiva – Bogtru done.
- Sutra 51, 52, 53 Refutation of Sankhya + Nyaya.
- Can join 2nd Pada – 1st – 3 Adhikaranams - Para Mata Khandanam.

Textual points :

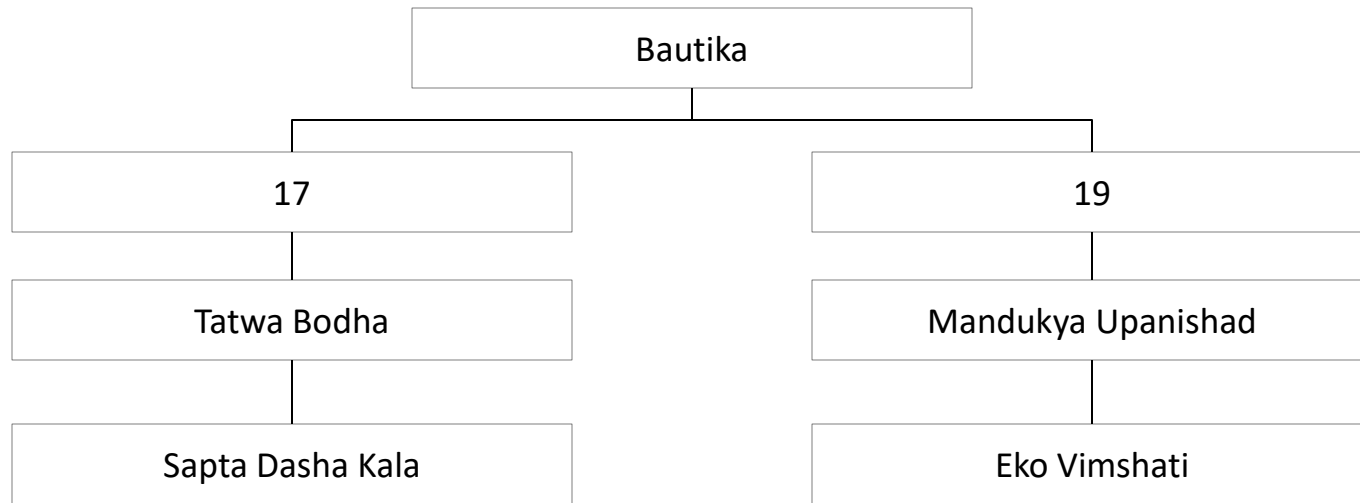
- 2nd Pada - What is difference between Para Mata Khandanam Sankhya and Nyaya.
- Sutra 51-53 – 3rd Pada ?
- Punarukti Dosha – Affects one with Memory.

2nd Chapter :

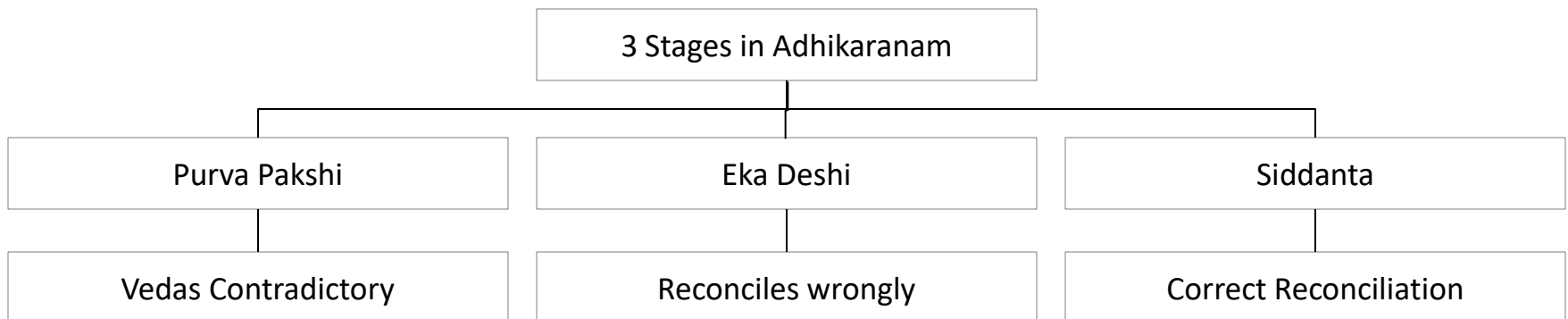
- Refutation w.r.t. theory of Creation.
- Sat / Asat Karya Vada Refuted.
- In Sutra 51, 52, 53 – Sankhya – Nyaya Refuted.
- In field of Jiva – Atma Svarupam.
- Theory of Jiva here.

4th Pada :

- Sruti Virodha Parihara.
- 3rd Pada : Buta + Boktru Srishti
- 4th Pada : Bautika Srishti Sruti Virodha Parihara.
- Organs of Body, Prana, Mind – Bautikam.



- Creation + Number contradictions.
- 9 Adhikaranams – 22 Sutras.



Sutra 1 :

तथा प्राणाः ।

Tatha pranah ।

Thus the vital airs (are produced from Brahman). [II – IV – 1]

General Introduction to 1st Adhikaranam :

- Prano Utpatti Adhikaranam.
- Prana – here = Indriyam.

Mundak Upanishad :

- Sapta Pranaas.
- Sense organs exist and function by grace of Prana.

Chandogyo Upanishad :

- Mind – Pranas Quarrelling
- Eyes – 1 year Vacation.
- Ears & Mind – went out.
- Prana Shakti permeates Indriyani...
- Therefore Indriyas called Prana...
- Sense organ – Physiological Vayutatvam also called Prana.

Sense Organ	Prana
<ul style="list-style-type: none">- Gauna Prana- Figuratively- Seemingly called Prana	<ul style="list-style-type: none">- Mukhya Prana

Brihadaranyaka Upanishad :

- 1st Chapter - 2nd or 3rd Brahmanam.
- All family members named after head of family - Subramaniam Ashwin
 - Prana – Indriya
 - Prana – Manaha

Purva Pakshi : Matam

- Prana = Indriyam.

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Manaha, Sarva Indriyani – all sense organs born out of Brahman.
- Brahman revealed in 1st – 2 Mantras.
- Indriya Utpatti in Mundak Upanishad and Shatapatha – Brahmana.
- Sense organs existed before creation.
- Agre Asit... Pralaya Kale... Sense organs were there

Dialogue :

- Sruti : There was Asat before Creation.
- Student : What is Asat ? What is Non-Existence.
- Guru : Asat = Rishis = Prana = Sense Organs.
- Before Srishti : Gauna Prana – Indriyani.

Indriya Utpatti – Anutpatti. Therefore Veda – Apramanam

4th Pada – Sutra 1 :

2nd Chapter : 3rd + 4th Pada

- Vyasa does Sruti Vakya Virodha Parihara.
- Sruti Virodha Abhasa – seeming contradiction.
- Contradiction in our understanding, not in Sruti – No Pramana.
- Dosha only Pramatra Dosha = Secret.

3rd Pada :

- Buta Boktru Srishti Sruti Parihara.
- Here Bautika Sruti Vakya Parihara born out of Butas.
- Sukshma Sharira – Prana – Indriya product of Butani.
- No. of sense organs 17 / 13 / 19.
- Srishti – Sankhya Vishaya Parihara.
- Indriya Srishti = Prana = Gauna Prana

Purva Pakshi :

- Shatapatha Brahmana.
- Sense organs not born existed before Srishti.
- Therefore, Indriyas not born.
- Indriya Anutpatti – Not origination.

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

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From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Origination of sense organs, Prana, Manaha, Indriyas from Brahman.

Ekadeshi :

Wrong Resolution :

- Sense organs – Non-Origination is a fact – Nityam – Birthless Mukhya Vakyam.
- Shatapata Brahmana – Vakyam.
- Mundak Upanishad = Gauna Utpatti
- Ghata Akasha Utpatti
- Ghata Akasha not born.
- Ghata Akasha born seemingly, appears as though Akasha is born.
- Utpatti – seeming.
- Indriya Utpatti – Secondary figurative.
- Real truth = Indriyas unborn, therefore no contradiction.

Gauni	Mukya
Utpatti	Anutpatti

1st Sutra :

- Origination of senses.

Mukhya :

- Not figurative, secondary - like Buta Utpatti in 2nd Padam.
- 5 Elements + Sense organs really born.

Word Analysis :

a) Tatta :

- Similarly.

b) Prana :

- Sense organs originate from Brahman.
- Tatha refers to origination of Pancha Butas not Gauni but Mukhya.
- Indriyas born really at Vyavaharika level not Paramartika Real (Mandukya Upanishad).
- Empirically born but figurative, Pratibasikam.

Sutra 2 :

गौण्यसम्भवात् ।

Gaunyasambhavat ।

On account of the impossibility of a secondary (origin of the Pranas). [II – IV – 2]

- Vyasa answers Ekadeshi's – origination being figurative, Gauni.
- It is illogical + talk about figurative origination.
- Empirical origination correct, not Gauni. If not there will be logical problems.
- If sense organs really not born, will become Anaadi, not Brahma Karyam, not product of Brahman if Anaadi.

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
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- Utpatti Karyam = Sense Organs.

Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha I

Kasmin nu bhagavo vijnate sarvam-idam vijnatam bhavatiti II 3 II

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become Known?” [I – I – III]

Question :

- What is that Karanam knowing which all Karyams are known.
- Para Vidya – Brahma Vidya possible only when Brahman is Karanam then only Sarvam Karyam Bavati.
- If sense organ not born out of Brahman, not Brahma Karyam, then Brahma Jnanam not possible.

Fundamental Law :

- No separate Karyam separate from Karanam.
- Purusha Eva Idagum Sarvam.
- Gauni not possible.
- Eka Vigyanena Sarva Vigyanam will be neutralised.

Word Meaning :

a) Gaunya Asambavat :

- Since figurative or secondary meaning can't be taken, origination of sense organs must be accepted.

Logical problem :

Pratigya Hanihi :

- Eka Vigyanena Sarvam Vigyanam.
- Pratigya violated, if sense organs not born out of Brahman.

- If sense organs born, how will you handle Shatapatha problem which says sense organs were there even before creation.
- Agre Asit Pralaya Kale Asit.
- Take Anutpatti Vakyam as Gauna.
- Utpatti Vakyam as Mukhyam.
- That it is not born is only figurative statement.
- Pralaya is of different levels.
- Avantara Pralayam, intermediary Pralayam is resolution of Sthula Prapancha into Sukshma Prapancha not total resolution.
- Brahmaji not resolved, Hiranyagarbha continues.
- From Brahmaji's angle, he creates Sthula Prapancha and withdraws Universe.
- Before Sthula, Sukshma Prapancha and Hiranyagarbha existed.
- In Avantara Pralaya, Brahmaji and Hiranyagarbha were there, existed before Sthula Prapancha Srishti.
- From standpoint of Sthula we say Hiranyagarbha is Anaadi.

Gita :

सहस्रयुगपर्यन्तमहर्षद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ८.१७ ॥

Those people, who know (the length of) the day of Brahma which ends in a thousand yugas (aeons) and the night which (also) end in a thousand yugas (aeons) they know day and night. [Chapter 8 – Verse 17]

- Brahmaji existed before world and after resolution of world.
- w.r.t this world Brahmaji unborn.
- From him Creation comes and unto him Creation goes.
- Avantara Pralayam = Relative resolution.

Maha Pralayam :

- Sukshma Prapancha and Hiranyagarbha resolve into Avyakruta Ishvara.
- Depending on Sthula or Sukshma Srishti different statements come.
- Shatapatha Brahmana talking about existence of Sukshma Prapancha.
- Agre = Sthula Prapancha Srishti.
- Purvam – Sukshma Prapancham Asit.
- Before younger brother, elder brother existed.
- Elder brother not Anaadi like Brahman.
- Elder brother existed before creation of younger brother.
- Sense organs part of Sukshma Prapancha.
- Exist before Sthula Prapancha.
- Sense organs born from Karana Prapancha.
- Sense organs Anutpatti – figurative, secondary.

Eka Deshi	Anupatti
Gauni	Mukhya

Siddanti	Anupatti
Mukhyam	Gauni

- Our reconciliation – correct.
- Problem comes with memory.

Brahma Sutra :

गौण्यसम्भवात् ।

Gaunyasambhavat ।

(The Sruti text concerning the origination of Akasa) has a secondary sense, on account of the impossibility (of the origination of the Akasa). [II – III – 3]

- Same Sutra occurs.
- Gauni Asambavat - 2 Words before
- Gauni Sambavat

One word here

In Sutra 2 – 3 – 3 :

Purva Pakshi Sutra	Here Siddanta Sutra
Gauni Asambavat	Gauni Sambavat

- Sashti Tatpurusha.
- Figurative, Secondary illogicality of origination.
- Have to take as primary origination here .

Sutra 3 :

तत्प्राक्छुतेश्च ।

Tatprakcchrutescha ।

On account of that (word which indicates origin) being mentioned first (in connection with Pranas). [II – IV – 3]

Vyasa :

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

**Etasmaj-jayate prano manah sarvendriyani ca I
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II**

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Etasmat Jayate... From this



Pronoun

- In Mundak Upanishad – Chapter 2 – 1 – 1 & 2 – 1 – 2, Brahman talked about.

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

**tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah I
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti II 1 II**

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

**Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah II 2 II**

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

From this Brahman is born :

- Prana, Manaha, Indriya, Kham, Vayu, Jyotir, Apaha, Prithvi, Vishwasya Dharini.
- Pranaha Jayate
Manaha Jayate
Indriyaha Jayate
- Verb – Jayate mentioned once.
- Prana, Manaha, Indriya – 1st Line.
- Pancha butas – 2nd line.

1 st Utpatti	2 nd Utpatti
<ul style="list-style-type: none">- Prana Indriya- Pancha Bautika	<ul style="list-style-type: none">- Pancha Buta

- Mukhya, not figurative / Gauni.
- Connection to Pancha Buta Utpatti is primary, not secondary.
- Samanya verb used for both.

Tatu Praksnute Cha :

- Sadashiva Brahmendra writes commentary in simple form called Brahma Sutra Vrittihi.

a) Cha :

- Since origination of sense organs mentioned is earlier in the Mantra origination must be in the primary sense.

Significance :

a) Tatu :

- In Mundak Upanishad - Chapter 2 – 1 – 3.

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

b) Praksrute :

- Heard earlier.
- 1st line = Indriyas – earlier Utpatti.
- 2nd line = Elements – later Utpatti.

Srutehe : Svasanat

- If both Utpatti – primary and secondary – verb will be different.
- If 1st line – Gauni, 2nd line Mukhyam, verb will be different.
- Here both Mukhyam – one verb used.

c) Cha : Conjugation

- Points to Purva Sutra.
- Pratigya Hanihi.
- Last Sutra in Adhikaranam.

Sutra 4 :

तत्पूर्वकत्वाद्वाचः । Tatpurvakatvadvachah ।

Because speech is preceded by that, (viz., fire and the other elements). [II – IV – 4]

Purva Pakshi	Siddantin
Sense organs unborn	Sense organs born

Eka Deshi :

Chandogyo Upanishad :

कुतस्तु खलु सोम्यैवं स्यादिति होवाच
कथमसतः सञ्जायेतेति। सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२॥

**Kutastu khalu somyaivam syaditi hovaca
kathamasatah sajjayeteti; sattveva somyedamagra
asidekamevadvitiyam II 6.2.2 II**

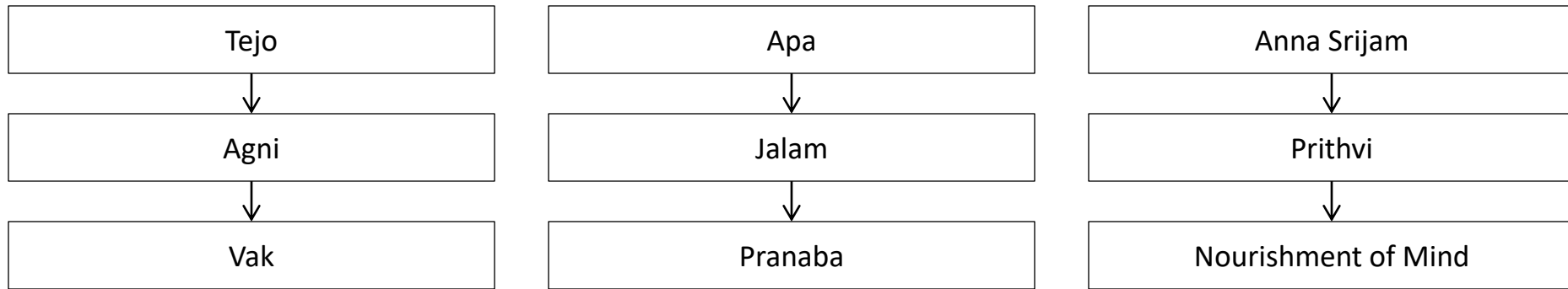
The father said : ‘O Somya, what proof is there for this – that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second.’ [6 – 2 – 2]

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante II 3 II**

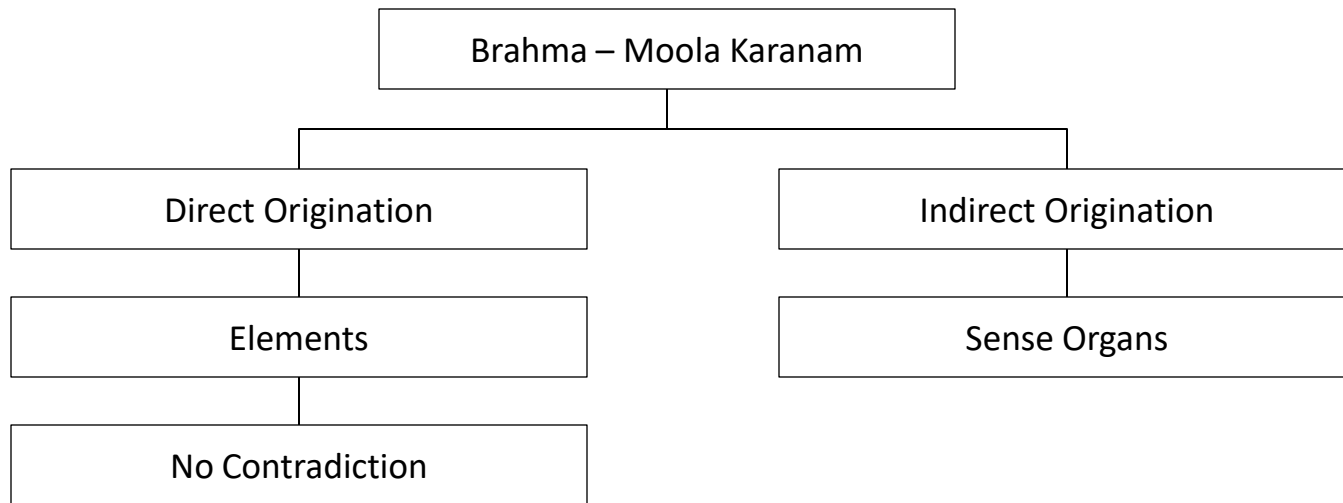
That existence decided : ‘I shall be many. I shall be born.’ He then created fire. That fire also decided. ‘I shall be many. I shall be born.’ Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

- Indriya Utpatti not mentioned.
- Only Tripura Utpatti.



- Sense organs born out of elements not Brahman.

Siddhantin :



Chandogya Upanishad :

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति
भूय एव मा भ- गवान्विज्ञापयत्विति तथा सोम्येति होवाच ४

Annamayam hi somya mana apomayah pranastejomayi vagiti
bhuya eva ma bhagavanvijnapayatviti tatha somyeti hovaca || 4 ||

O Somya, the mind is nourished by food, prana by water, and speech by fire. [Svetaketu then said], Sir, will you please explain this to me again? Yes, Somya, I will explain again, replied his father. [6 – 5 – 4]

- Vak – Upalakshanam for all Sense organs of Action + Knowledge.
- Agni born out of Brahman.
- All sense organs represented by Vak originate.
- Indriya Utpatti Mukhyam – Na Gauni.

Word Analysis :

- Tat Purvakatvat Vacha.

a) Vacha :

- Since organ of speech.

b) Tat Purva Katvat :

- Is product of fire element.
- It is indirectly born of Brahman.
- Ultimately of Brahman.

Significance :

a) Vachaha :

- Vak Indrium.

b) Tat Vachakatvat :

- Tatu Agni Tatvam.

c) Tejo Mayi Vak :

- Tatu – stands for Agni.
- Tatu Purvakam – Tatu – Agni Karyam.
- Purvakam Bahuvrihi Samasa.
- Tatu Karyatvat – Hetvarte Panchami.
- Vag Indriyam being a product of Agni element.

- Agni being product of Brahman.
- Same said in Mundak Upanishad as primary sense.

Shankara :

- Hair splitting.

Chandogya Upanishad :

तेजोऽशितं त्रेधा विधीयते तस्य यः
स्थविष्ठो धातुस्तदस्थि भवति यो
मध्यमः स मज्जा योऽणिष्ठः सा वाक् ३

**Tejo'sitam tredha vidhiyate tasya yah
sthavistho dhatustadasthi bhavati yo
madhyamah sa majja yo'nisthah sa vak II 3 II**

When we eat fire [i.e., butter, oil, etc], it divides itself into three parts. The grossest part of it becomes bone; that which is less gross becomes marrow; and the subtlest part becomes speech. [6 – 5 – 3]

- Annamayagum – Manaha
- Vak – Tejo
- Apaha – Prana
- **2 Meanings :**
Maya – Product / Kosha.
- Mind is Mayaha - Product Karyam or Nourisher of Earth.
- Apomaya – Prana - Prana product of Water.
- Vak – Agni - Speech product of Fire.
- Before eating... I won't have mind - only Nourisher.
- Before drinking water I won't have Prana.
- How Mind product of food.

- Translate only as Nourisher.
- Mind nourished not born out of food.
- Prana nourished not born out of Water.
- Vak nourished not born out of Fire.
- You interpret as product born, it is only nourished.
- Vak not product of Agni Brahman.
- Indriya Utpatti can't be proved by Chandogyo Upanishad.

Lecture 228

- Origination of Gauna Prana – sense organ.
- Mukhya Prana



Physiological system

Prana, Apana, Samana

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- All sense organs originate from Brahman.
- Mundak Upanishad convenient.

Purva Pakshi :

- Chandogyo Upanishad : 6th Chapter – 2nd Section.
- Only Buta Srishti mentioned.
- Sense organs not originating from Brahman.

Vyasa :

- Answer in 4th Sutra.

Chandogyo Upanishad :

- Sense organs don't directly originate from Brahman, but indirectly.

Chandogyo Upanishad :

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति
भूय एव मा भ- गवान्विज्ञापयत्विति तथा सोम्येति होवाच ४

**Annamayam hi somya mana apomayah pranastejomayi vagiti
bhuya eva ma bhagavanvijnapayatviti tatha somyeti hovaca II 4 II**

O Somya, the mind is nourished by food, prana by water, and speech by fire. [Svetaketu then said], Sir, will you please explain this to me again? Yes, Somya, I will explain again, replied his father. [6 – 5 – 4]

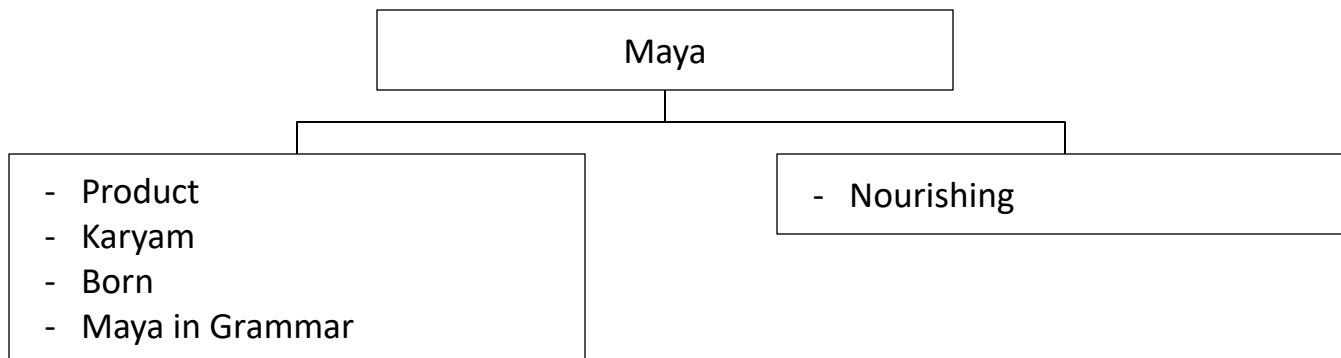
- Organs bought out of elements.

Mind – Earth

Prana – Water

Vak - Fire

Brahman Moola Karanam



- If space is eternal, Eka Vigyanena Sarva Vigyanam not possible.
- Therefore, it is Karyam.
- Karanam + Nama – Rupa = Karyam
- Karanam + Vesham = Karyam.
- If space is produced, how miserable sense organs unproduced?
- Sense organs born out of 5 elements, 3 elements.
- Tejomayi Vak... By implication, all organs born of elements only.

- Prana Api Jayante.
- Sense organs also born.
- 1st Adhikaranam – over.

Need to Answer :

- Eka Deshi + Purva Pakshi Matam.

Purva Pakshi Matam :

- There is contradiction.
- Hence, Sruti Apramanam.
- Sense organs really born.
- If statement says not born.
- Take as Gauna Vakya not literally.

Siddantin :

- Gauni – Anupatti.
- Mukhya – Utpatti.

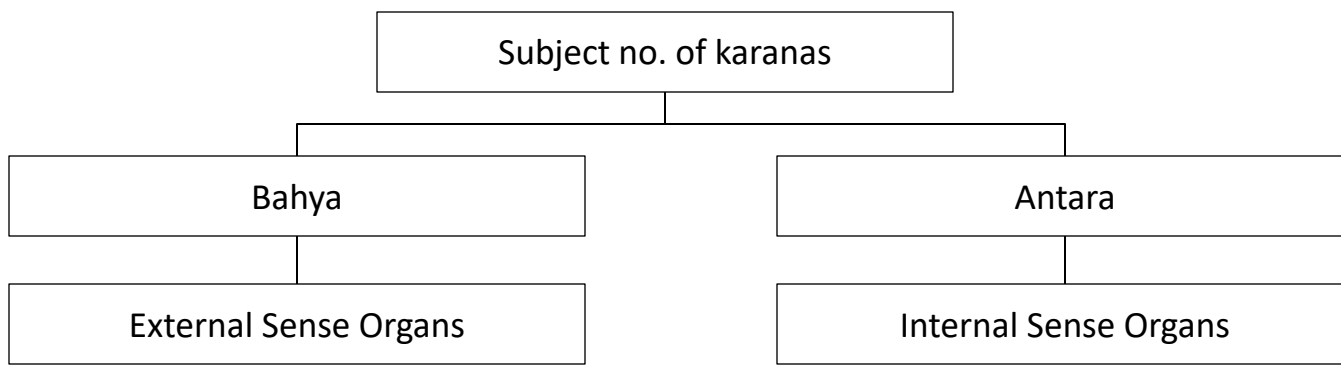
Sutra 5 :

सप्त गतेर्विशेषितत्वाच्च । Sapta gatervisheshitatvaccha ।

The Pranas (organs) are seven on account of this being understood (from scriptural passages) and of the specification (of those seven). [II – IV – 5]

General Introduction :

- 2 Sutras - Sapta Gathi Adhikaranam.



- Prana Sankhya = Karana Sankhya.

Purva Pakshi :

- Full of contradictions.
 - Lowest 7 – Highest 13.
- 7, 8, 9, 10, 11, 12, 13

Mundak Upanishad :

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।
 सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

Sapta pranah prabhavanti tasmāt saptarcisah samidhah sapta homah ।
 sapta ime loka yesu caranti prana guhasaya nihitah sapta sapta ॥ 8 ॥

From Him are born seven Prana-s, the seven flames, seven-fold fuel, the seven-fold oblations, as also the seven worlds where the Prana-s move in the cave of living creatures; seven and seven. [II – I – 8]

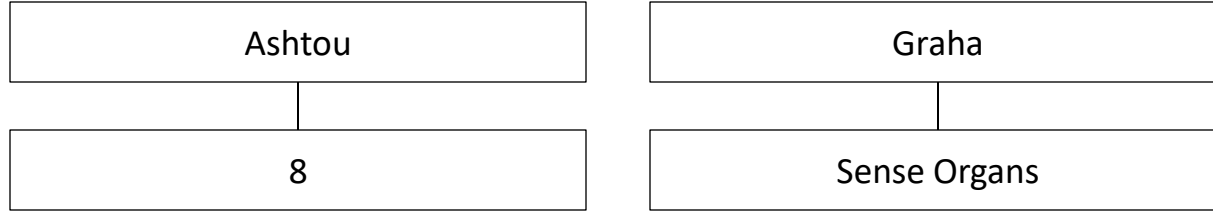
- 7 Sense organs - Sapta Prana Prabavanti Tasmāt.

Brihadaranyaka Upanishad :

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ ; याज्ञवल्क्येति होवाच,
 कति ग्रहाः, कत्यतिग्रहा इति । अष्टौ ग्रहाः, अष्टावतिग्रहा इति ;
 ये तेऽष्टौ ग्रहाः, अष्टावतिग्रहाः, कतमे त इति ॥ १ ॥

atha hainaṃ jāratkārava ārtabhāgaḥ papraccha; yājñavalkyeti hovāca,
 kati grahāḥ, katyatigrahā iti | aṣṭau grahāḥ, aṣṭāvatigrahā iti;
 ye te'ṣṭau grahāḥ, aṣṭāvatigrahāḥ, katame ta iti || 1 ||

Then Ārtabhāga, of the line of Jaratkāru asked him. ‘Yājñavalkya,’ said he, ‘how many are the Grahas, and how many are the Atigrahas?’ ‘There are eight Grahas and eight Atigrahas.’ ‘Which are those eight Grahas and eight Atigrahas?’
[III – II – 1]



- Brihadaranayaka Upanishad : Chapter 3 – Section 9 & 10.
- In Bashyam Refer given for 10, 11, 12, 13.
- Purva Pakshi → Sruti Apramanam.
- Siddanta → 11 Karanams final.
- EkaDeshi → 7
- Sutra 5 → EkaDeshi – 7
- Sutra 6 → Siddantin – 11

Sutra 5 :

- Quotes Taittiriya Samhita : Chapter 5 – 1 – 7 – 1.
- Sapta Vai Sirshanya Prana



Indeed



Emphasis

Ears	2
Eyes	2
Nostril	2
Mouth	1
	7

} Skin + Karana Indriyams left out + Mind

- Others must be in Indriyams like Minister with 2 Portfolios.
- If confusion, choose lesser - Laagava – easy to count.
- If number increases - Ganeva Dosha.
- Managing difficult.

Word Analysis :

a) Sapta Gathehe :

- Sense organs 7 in number.

b) Gathehe :

- Since that is understood from Sruti statements.

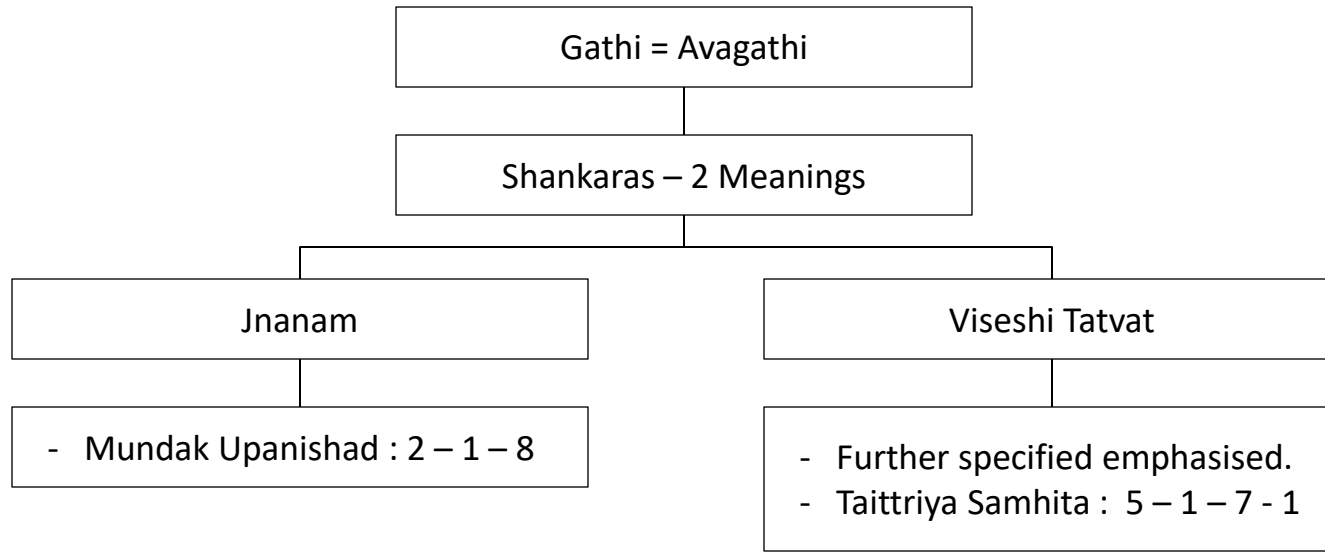
c) Viseshitatvat :

- Specified elsewhere.

Significance :

a) Gathehe :

- Avagathi = Our understanding.



Mundak Upanishad :

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

**Sapta pranah prabhavanti tasmāt saptarcisah samidhah sapta homah ।
sapta ime loka yesu caranti prana guhasaya nihitah sapta sapta ॥ 8 ॥**

From Him are born seven Prana-s, the seven flames, seven-fold fuel, the seven-fold oblations, as also the seven worlds where the Prana-s move in the cave of living creatures; seven and seven. [II – I – 8]

- Sapta – Vai – Avadharanam...
- Laghavat – Cha - Lesser better.

Cha :

- To join Hetu.
- Gatehe – Visishitatvat.

Sutra 6 :

हस्तादयस्तु स्थितेऽतो नैवम् । Hastadayastu sthite'to naivam ।

But (there are also in addition to the seven Pranas mentioned) the hands and rest. This being a settled matter, therefore (we must) not (conclude) thus (viz., that there are seven Pranas only). [II – IV – 6]

General Analysis :

- Eka - Wrong – 7 Not Correct. Not comprehensive.
- Shankara Gives 11.
- Higher included in 7.
- In 7 – 5 Jnanaindriyas included.

{	2 Eyes	}	- Granaindriyas
	2 Ears		- Jnanamindriya
	2 Nostrils		- Skin – 8 th
	1 Mouth		

- None can do function of Skin.
- 4 – Not included – in 5th sense organs function.
- Prithvi Karyam – Manaha
- Jala Karyam – Prana
- Agni karyam – Vak
- Brahman produces elements.
- Elements produce sense organs.

Quoted :

Chandogyo Upanishad :

- Annagam ... hi...
- Maya – Not product but Nourisher.
- Mind not born of food.
- Annam produces – Anna Maya Kosha.
- Annam not producer of Mind.
- Jalam not producer of Prana.
- To drink water, need Prana.

Maya :

- Another interpretation.
- Annam Nourishes Mind.
- Jalam - Nourishes Prana

Story :

- 15 days - Don't eat.
- Can't chant Yaju, Sama Veda.
- Memory Poor.
- Nourisher of Mind – Annam required.
- Sense organs not born out of elements.
- Utpatti Rahitam.

Maya :

- Gauna Artha - Not primary meaning of Srishti - product but Mayat – Sthithi Karanam only.

By implication :

- Sruti wants to say sense organs born out of elements.
- Srishti Karanam also.
- Sense organs born out of elements.
- Elements born out of Brahman.
- How you know this?
- Dwell on intention of speaker more than analysing words.
- Mother does not dwell on words.

In Vedanta :

- Go behind words and see intention of Speaker.
- Words are instruments to communicate what is heard.
- Let us not quarrel on words.

Svetaketu :

- Completed education.

Father :

- Did you ask for that knowledge, knowing which everything is known?
- Eka Vigyanam - Sarva Vigyanam.
- Mundak Pratigya Vakyam...

Chandogyo Upanishad :

- Yena Asrutam – Srutam
- Yena Amatam – Matam
- Yena Avigyanam – Vigyanam

- Possible under one condition.
- One Karanam Vastu - Sarva Vastu Karyam.

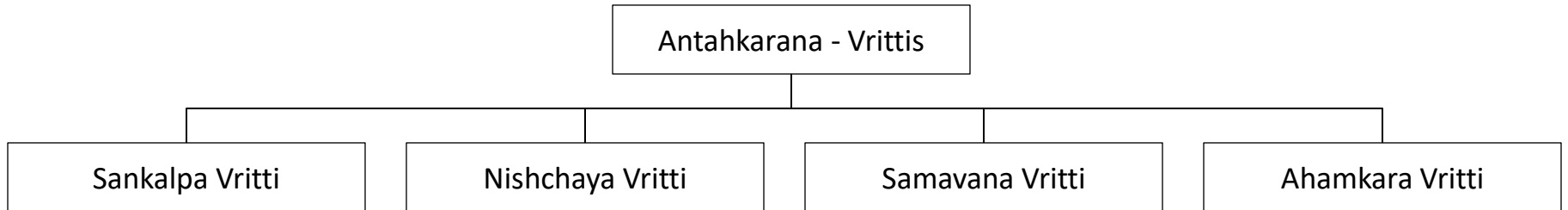
Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

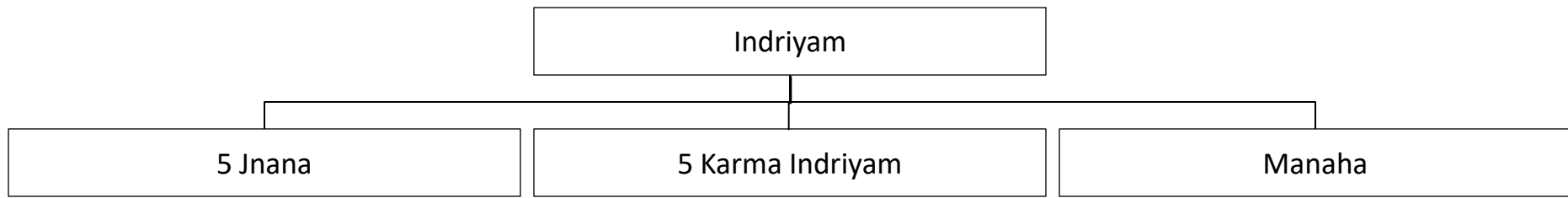
Sadeva somyedamagra asidekamevadvitiam;
Taddhaika ahurasadevedamagra asidekamevadvitiam
tasmdasatah sajjayata [1]

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Everything else product – including space.
- Karma indriyas function totally different – can't be included in Sapta Pranas.
- Mind has distinct function can't be included.
- Jnana indriyas – each distinct.
- Akasha – born from Brahman.



- Can combine as one Antahkarana.
- One organ doing 4 functions.



Why Saptou Prana, Ashta Graha mentioned ?

- Lesser included in higher number.
- In 12 Months which month has 28 days?
 - Not only February.
 - All have 28 days.
- 28 included in 30 + 31.
- Less than 11 – included in 11.
- Multiple function included in one.
- 11 – Optimum – ideal.
- Hasta – Daya Tu - Hands, legs, included.

BrihadaranyakaUpanishad :

**हस्तौ वै ग्रहः, स कर्मणातिग्राहेण गृहीतः,
हस्तोभ्यां हि कर्म करोति ॥ ८ ॥**

**hastau vai grahaḥ, sa karmaṇātigrāheṇa grhītaḥ,
hastābhyāṃ hi karma karoti || 8 |**

The hands indeed are the Graha; they are controlled by the Atigraha, work, for one does work through the hands.
[III – II – 8]

Tu :

- Karma Indriyas also mentioned in Shastra, 7 does not include them.

- Negation of Purva Paksha Sthithe - Because of this reason, 7 not comprehensive.
- Each organ can't do function of other.
- Eyes see – Colour.
- Form understood by feeling – touch - Round, square.
- Nama - Rupam - Name + Colour - Not Form.
- 10 Sense organs handle only Vartmana Kala Grihani, Prapancha.
- Hands can't touch objects of past.
- Eyes can't see past generation or future generation.
- Mind knows past / future.
- Trikalinam – Antahkaranam.
- Eka Kalikam – Indriyam – Bahya Karanam.
- I know you have grandfather.
- I didn't see.
- How I know?
- Mind contacts existence of Grandfather – who is non-existent.
- Hence unique mind should be included.

EkaDeshi : Only 7

- Others can't be included in 7.

To Purva Pakshi :

- Sruti does not contradict.
- 11 Optimum - Higher numbers include extra functions of mind.
- Lower numbers – justified like 28 days in all months.
- Similarly 7, 8, 9, 10 included in 11.

Sutra 7 :

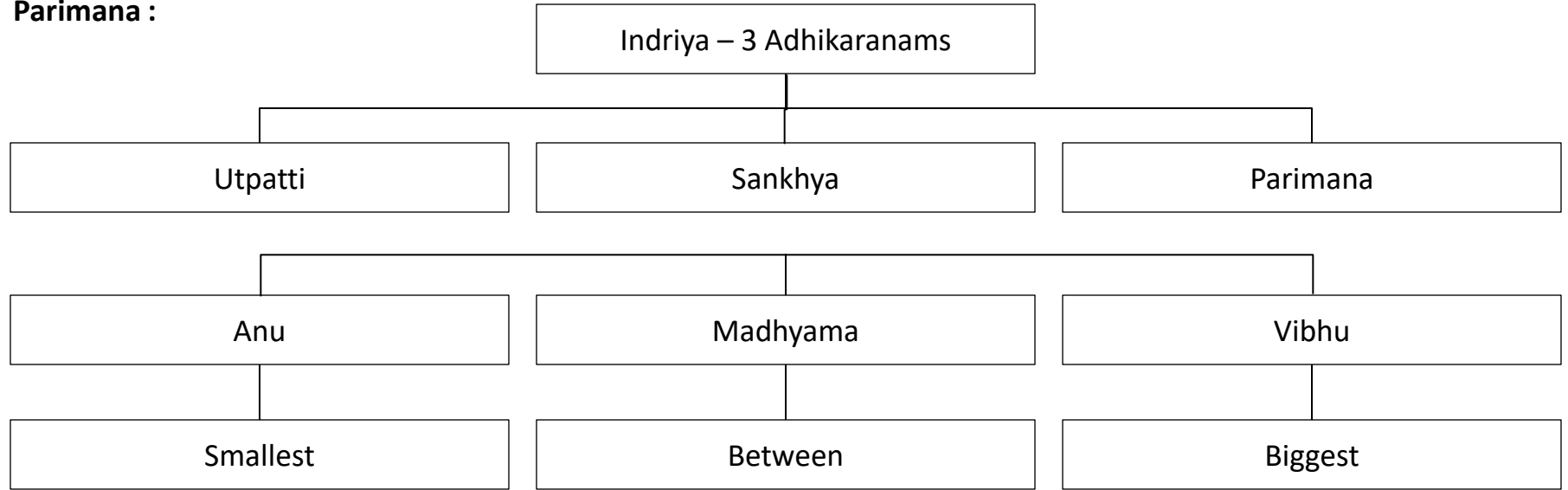
अणवश्च ।

Anavascha ।

And (they are) minute. [II – IV – 7]

- 3rd Adhikaranam - 1 Sutra.
- Prana - Anuta – Adhikaranam.
- Subject – Measurement, Dimension, Size of sense organs.

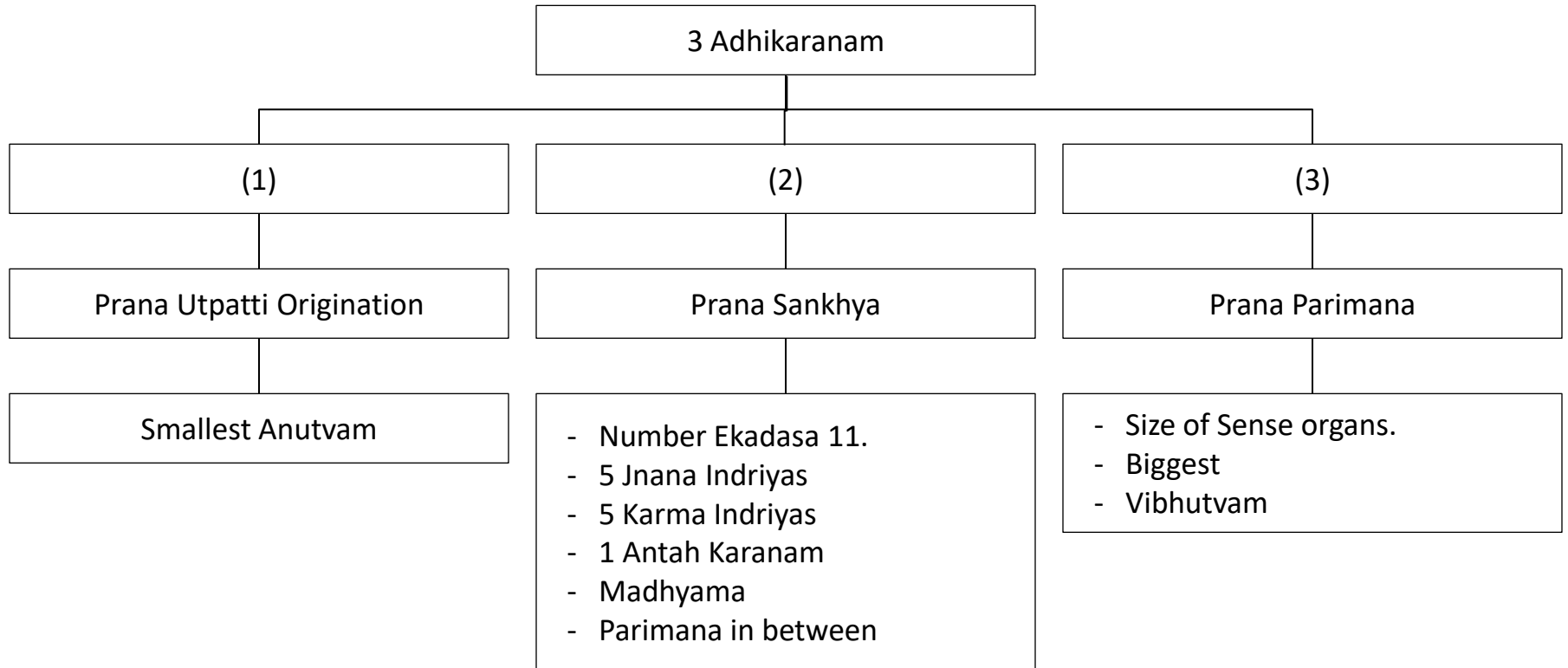
Parimana :



- Indriyas have Madhyama Parimana and called Anunu - in this Sutra.

2nd Chapter - 4th Pada :

- Sukshma Sharira Bautika Prapancha.
- Sruti Virodha Parihara (Reconciliation)
- Sense organs - Gauna Prana.
- Secondary Meaning.



- All sense organs finite, have Madhyama Parimana.

Sruti :

a) Brihadaranyaka Upanishad :

कतमे रुद्रा इति ; दशमे पुरुषे प्राणाः, आत्मैकादशः ;
ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति ;
तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ ४ ॥

katame rudrā iti. daśeme puruṣe prāṇāḥ ātmaikādaśaḥ;
te yadāsmāt śarīrān martyād utkrāmanti, atha rodayanti,
tad yad rodayanti, tasmād rudrā iti ॥ 4 ॥

Which are the Rudras? the ten organs in the human body, with the mind as the eleventh. When they depart from this mortal body, they make (one's relatives) weep. Because they then make them weep, therefore they are called Rudras.
[III – IX – 4]

- Sense organs all pervading.
- Te Yada Asmat Sharirat Utkramanti - Sense organs go out of body at time of Death.
- All cry – Rudhayati – iti Rudra.
- Sense organs called Rudra.
- Rud : To Cry
- 11 Rudras - 11 Sense organs
- Sense organs leave body and travel.
- All pervading sense organs need not and can't travel like space.
- Hence sense organs finite – Madhyama Parimana.

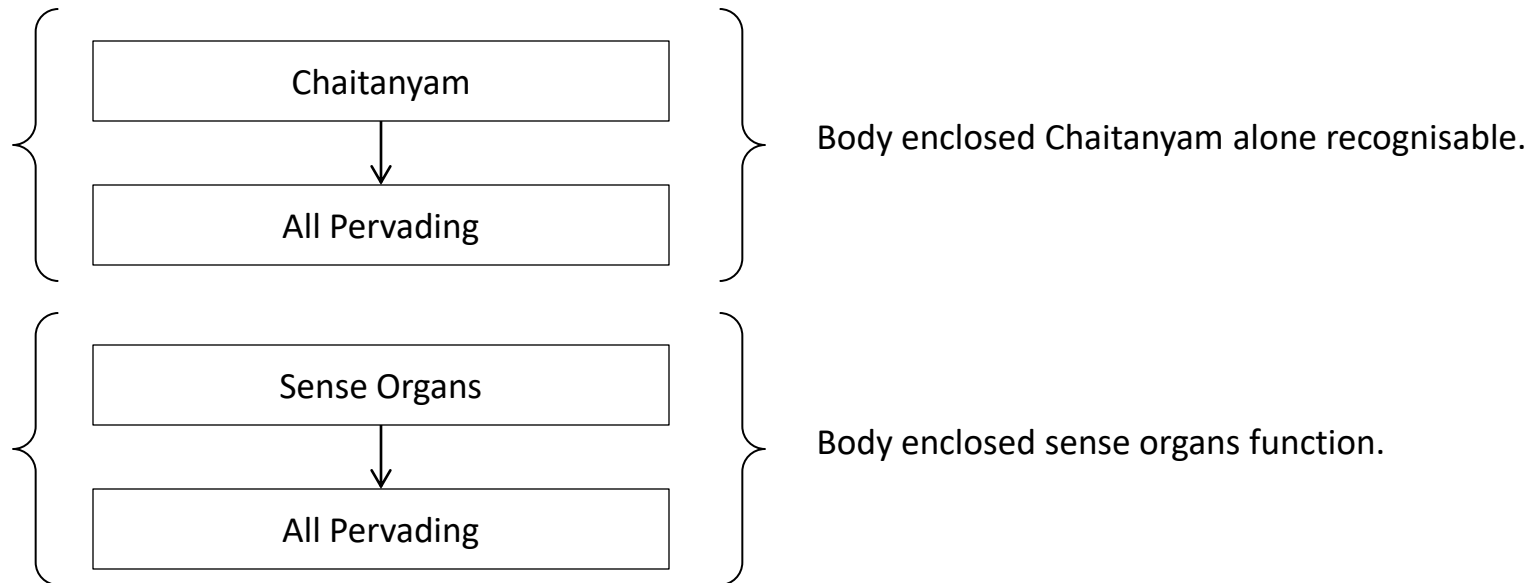
b) Brihadaranyaka Upanishad :

अथैतस्य प्राणस्यापः शरीरम्, ज्योतीरूपमसौ चन्द्रः ;
तद्यावानेव प्राणः, तावत्य आपः, तावानसौ चन्द्रः,
त एते सर्व एव समाः, सर्वेऽनन्ताः ;
स यो हैतानन्तवत उपास्तेऽन्तवन्तं स लोकं जयति ;
अथ यो हैताननन्तानुपास्तेऽनन्तं स लोकं जयति ॥ १३ ॥

athaitasya prāṇasyāpaḥ śarīram, jyotī-rūpam asau candraḥ,
tad yāvān eva prāṇaḥ, tāvatya āpaḥ, tāvān asau candraḥ,
ta ete sarva eva samāḥ, sarve'nantāḥ;
sa yo haitān antavata upāste antavantam sa lokam jayati.
atha yo haitān anantān upāste, anantam sa lokam jayati ॥ 13 ॥

Water is the body of this vital force, and that moon is its luminous organ. And as far as the vital force extends, so far extends water, and so far does that moon. These are all equal, and all infinite. He who meditates upon these as finite wins a finite world, but he who meditates upon these as infinite wins an infinite world. [I – V – 13]

- All Sense Organs Samaha, Sarvagataha, Aparichinna – All pervading, Infinite - Sruti Apramanam.
- Eka Desi – Sankhya says Sense Organs Anantaha – All pervading.
- Anantham – each sense organ is all pervading – Mukhya Sruti – primary meaning.
- How you explain? Brihadaranyaka Upanishad Chapter 3 – 9 – 4.
- Take as Gauni, not as primary sense organs. Do not go out. Only Golakams go, only physical part goes, Indriyas die.
- Conditional, sense organ of this body gone.
- Like Ghata Akasha, Sharira Avachinna Indriyam is elsewhere. Only Golakam move.
- Sense organs all pervading. Sense organs conditioned by body alone can function.
- Body enclosed Chaitanyam is recognisable but not the Chaitanyam outside.



- When body enclosure gone, sense organs survive everywhere.
- Enclosure Body is gone. Sense organ does not function as sense organ.
- When new body is created, then we have sense organ conditioned by new body that is able to function.
- Avacheda Bhedena - Sense Organs seemingly travel.
- Travel belongs to enclosed Shairam – Golakam only.
- Golaka Avachinna Karyam Karoti is Eka Deshi Sankhya Matam.

Sutra 7 :

अणवश्च ।	Anavascha ।
And (they are) minute. [II – IV – 7]	

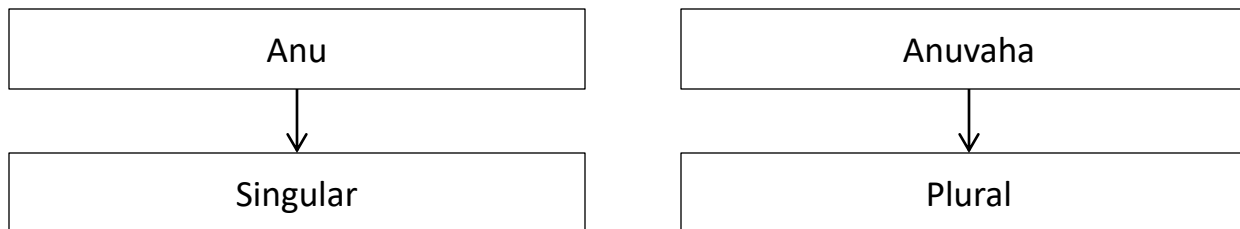
- Sense organs not all pervading but finite only.
- Everybody has got separate sense organ of his own.
- Sense organs not all pervading.

Word Analysis :

- Anavaha – Cha.
- Sense organs are medium size dimension also – Madhyama Parimana.

Significance :

- Gauna Prana – Sense organs Anavaha.

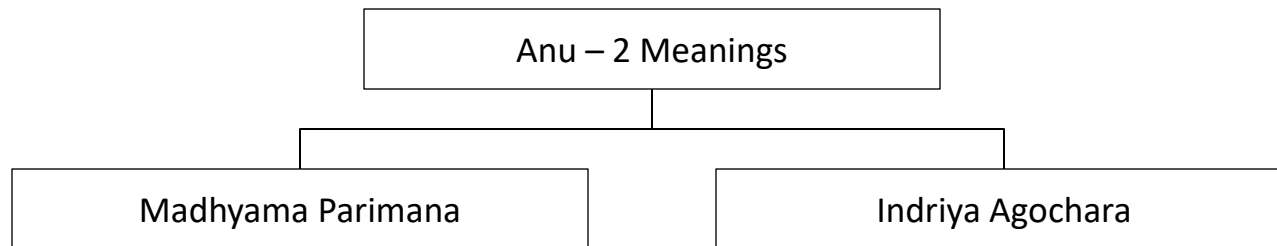


Why Anu used?

- To indicate not perceptible also by Indriyas – and being finite.
- Sense organs – Indriya Agocharam.
- I can't see your sense organ nor mine.
- Sense organs belong to Sukshma Shariram.
- See Golakam not Indriyam.

17 Anga :

- If you see light of Sukshma Shariram passing (like in Ramana), it supposes he is not Jnani.
- Jnani / Ajnani – One can't see Sukshma travel.



Cha :

- And.
- For combining previous Sutra.

Prana :

- Sense Organ – 11 in Number and infinite also.

Ekadeshi + Purva Pakshi :

- Sense organs infinite – statements appear rarely.
- Many statements say sense organs leave body.

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as the wind takes the scents from their seats (the flowers). [Chapter 15 – Verse 8]

- Give primary meaning to sense organs – travel. Therefore, should be finite in nature to travel.
- Where we see in Sruti, Sense Organs infinite, context will be for Upasana.
- Atasmin Tat Buddhi – for Upasana.

Brihadaranyaka Upanishad :

अथैतस्य प्राणस्यापः शरीरम्, ज्योतीरूपमसौ चन्द्रः ;
तद्यावानेव प्राणः, तावत्य आपः, तावानसौ चन्द्रः,
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स यो हैतानन्तवत उपास्तेऽन्तवन्तं स लोकं जयति ;
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atha yo haitān anantān upāste, anantam sa lokam jayati || 13 ||

Water is the body of this vital force, and that moon is its luminous organ. And as far as the vital force extends, so far extends water, and so far does that moon. These are all equal, and all infinite. He who meditates upon these as finite wins a finite world, but he who meditates upon these as infinite wins an infinite world. [I – V – 13]

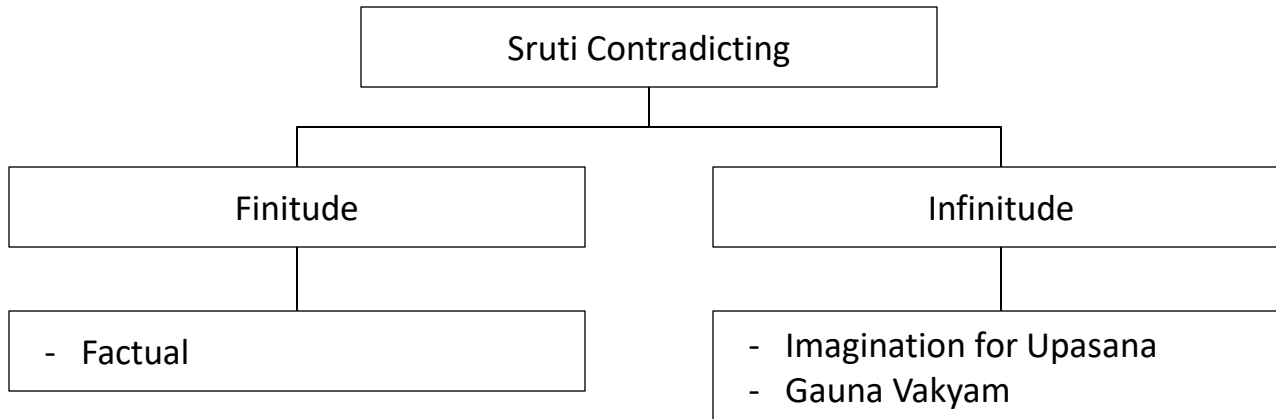
- Sense organs Anantha – Sa Yoha Anantham Upasate.
- Sense organs – All pervading.

- Nikrishta – Ukarsha Darshanam.
- Parichinna Lokam = Phalam.
- Anantham – Upasanartham – Secondary, finitude mentioned in most of places.
- Take sense organs as all pervading.

Sharira Avachinna Indriyam	Sharira Anavachinna
<ul style="list-style-type: none"> - Sense organs enclosed - Can perceive 	<ul style="list-style-type: none"> - Sense organs unenclosed - Can't perceive. <p>Siddantin :</p> <ul style="list-style-type: none"> - Can't be called Sense organ.

- Enclosure moves from place to place.
- Enclosed also seems to move.
- Sense organs many – born.
- Finite can travel is Siddanta.
- Therefore, Eka-Deshi Refuted.

Purva Pakshi :



- 3rd Adhikaranam over.

Sutra 8 :

श्रेष्ठश्च ।

Sreshthascha ।

And the best (i.e., the chief vital air or Prana is also produced). [II – IV – 8]

General Introduction :

- Prana Sreshta Adhikaranam.
- Mukhya Prana here.
- 3 Previous Adhikaranam - Gauna Prana - 11 Sense organs.
- Sreshtaha = Mukhyaha – Origination, Sankhya, Nature.
- Sense organs = Utpatti, Not eternal – 11, invisible nature.
- 4, 5, 6 Mukhya Prana.
- Purva Pakshi / Eka Deshi / Siddanta.

Purva Pakshi :

- Origination of Mukhya Prana = Life in General - Physiological System.

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Prana is born – Etasmat Jayate.
- Prana, Sarva Indriyane.. Last Adhikaranam.

- Prana was existing before creation along with Brahman.

Rig Veda :

इमां मे मरुतो गिरमिमं सतोमं रभुक्षणः ।

imāṃ me maruto ghiramimaṃ stomam ṛbhukṣaṇaḥ ।

9 Accept, ye Maruts, this my song, accept ye this mine hymn of praise. [8 – 7 – 17]

- Na Sadiya Sukhtam.
- Similar to Asat Va Idam Agre Asit.

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

**asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti ॥ 1 ॥**

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

One Sentence :

Rig Veda :

आनीदवातं सवधया तदेकं तस्माद्धान्यन न परः किं चनास ॥

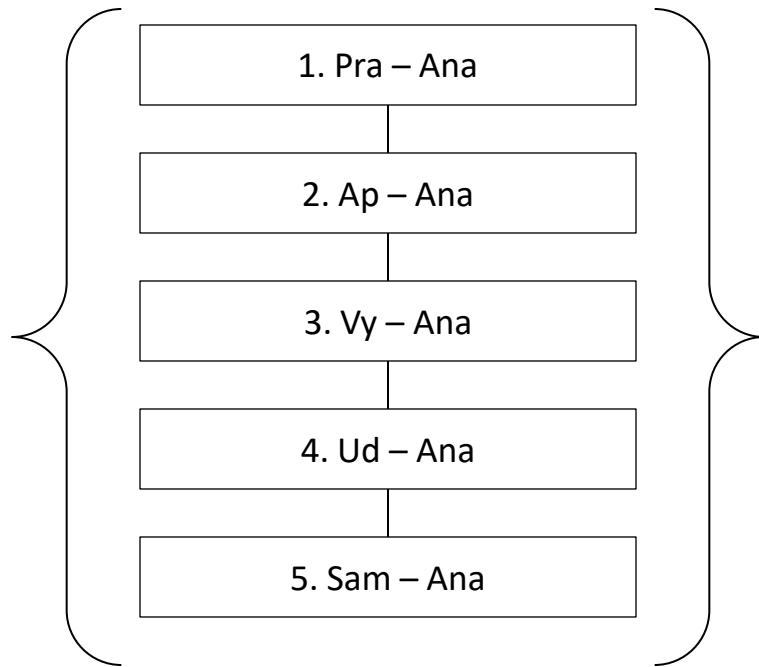
ānīdavātaṃ svadhayā tadekaṃ tasmāddhānyan na paraḥ kiṃ canāsa ॥

That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever. [10 – 129 – 4]

- Breathed, Exhaled.
- An – Aniti



To Breathe



- Ana – common to all.
- Derived from Au
- Anti Taha Ananti to breathe life = Ex / In

- Before creation nothing was there only Brahman was breathing.

(1)	(2)	(3)
Brahman	Anit	Maya

- Brahman Alive Breathing - Prana is there.
- Svadaya Tat Ekam



Mayaya

- It was existing with Maya Breathing.
- Prana already existing.
- No question of origination of Prana.

Eka :

- Holding living view.
- Prana - is eternal only.
- Brahman has to be Alive.
- Therefore, Prana Nityaha - Ajaha.
- Prana Utpatti – Secondary – Gauni.
- Utpatti – Don't take seriously.

Visishta Advaitin – Dvaitin : Say

- Don't take - Tat Tvam Asi seriously.
- Vedantin most important Vakyam in whole of Vedas + Gita : Tat Tvam Asi.

Visishta Advaitin :

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

Siddantin :

- Take Utpatti Vakyam seriously – Not Anutpatti.

General Analysis :

- Mukhya Prana Cha Jayate.
- Primary Prana also originates from Brahman.

Word Analysis :

a) Sreshtaha :

- Mukhya Prana.
- Eka Vachanam.

तथा प्राणाः ।

Tatha pranah ।

Thus the vital airs (are produced from Brahman). [II – IV – 1]

- Bahu Vachanam.
- Sense organs.
- Antahkaranam – 4 functions



Ekam

- Mukhya Prana Ekam - 5 functions.

b) Cha Jayate :

- Also born like sense organ.

Shankara gives Reasons :

a) Take Prana as born :

- 100's of Sruti Vakyams exist.
- Brahman breathed Rare expression in Rig Veda.
- Go by Democracy.

b) Pratigya Hanihi Bavati Yadi Pranaha Nityam.

Pratigya :

- Eka Vigyanena Sarva Vigyanam.
- Possible only if Brahman = Eka Karanam.
- Everything Karyam then alone.
- Karana Vigyanena Karya Vigyanam.
- Because Karanam is non-different from Karyam.

- Suppose Prana is Nityam.
- It will not be Karyam of Brahman.
- If Prana is not Brahma Karyam.
- Brahma Vigyanena Sarva Vigyanam Na Bavati.
- Know Prana + Brahman.
- Why ? Prana not Karyam Brahman.
- Akaryam can't be known.

Pratigya :

- Sarvam includes Prana also.
- Therefore Prana is born.

c) If Prana + Brahman – Dvaitam.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Ekam – violated, if Prana existed along with Brahman.

Rig Veda :

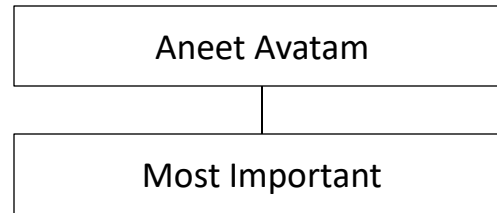
- Brahman Aneet.
- Brahman - Breathed before origination of World.

- Breathed means existed.
- Live alone Breathe.
- Aneet means Asit - existed not Breathing Prana.

Purva Pakshi :

- Which Dictionary Aneet = Asit?

Siddantin :



- Vatam = Vayu.
- Avatam = Prana Rahitam Aneet.
- Aneet = Verb – not take in Conventional sense.
- Brahman is without Prana.
- Because – Prana is not yet born.

Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

**Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥**

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

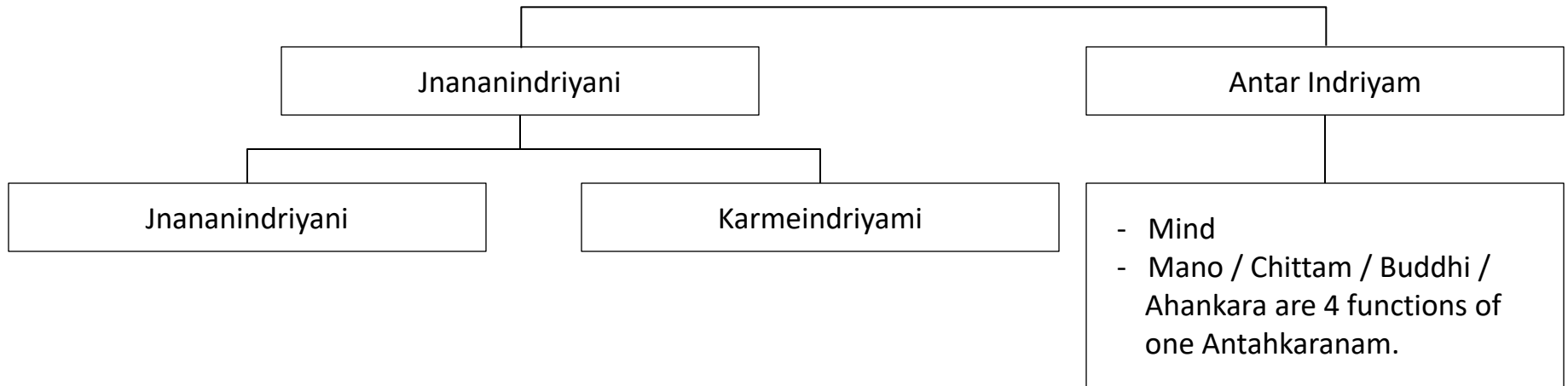
- Brahman does not have Prana.

- Brahman breathed without Prana.
 - Brahman existed without Prana.
 - From Brahman, Prana was born later.
 - Interpret Aneet with Avatam.
 - Eka Desi + Purva Pakshi Refuted.
 - Sreshta Prana Adhikaranam Over.
- } Aneet Avaham

Lecture 230

First 3 Adhikaranams :

- Indriya Utpatti – Origination.
- Sankhya – Number.
- Parimana – Dimension – Size.
- Indriyam includes Antahkaranam = Antar Indriyam.



Fourth Adhikaranam:

Prana Utpatti :

- One Principle 5 Functions.
- Prana principle with 5 Functions. Born out of Brahman.
- Jyeshtha Sreshta = Mukhya Prana.
- Brihadaranyaka Upanishad : Last Chapter

Jyeshtha – Sreshta Prana Upasana.

Sutra 9 :

न वायुक्रिये पृथगुपदेशात् ।

Na vayukriye prithagupadesat ।

(The chief Prana is) neither air nor function, on account of its being mentioned separately. [II – IV – 9]

Gen Introduction :

- 4 Sutras - 9 to 12.
- Vayu Kriyadhikaranam.
- Karanam / Indriyam / Gauna Prana.
- Did not include Eka or Pancha Prana.

Prana not :

- Karta / Subject – One who was the instrument.
- Karta Definition : Svatantra Chetna.
- Independent – Sentient one.
- Prana not Karta.

Karanam :

- Instrument of transaction, Interaction, Containing medium.
- Prana – Not object – Part of world.
- Karma / object / Field of Interaction – Not objective world.
- Prana is within the body, does not fall into Triputi – Karta (Subject) Karanam instrument, Karma (Object).
- For transactions – 3 Required.

Gita :

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८.१८ ॥

Knowledge, the known and knower form the threefold impulse to action, the organs, the action, the agent, form the three-fold basis of action. [Chapter 18 – Verse 18]

- Is Prana separate principle? Tatvam? Category? Independent.
- Can we club it with Karma, Karta, Karanam?

Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 1 ||

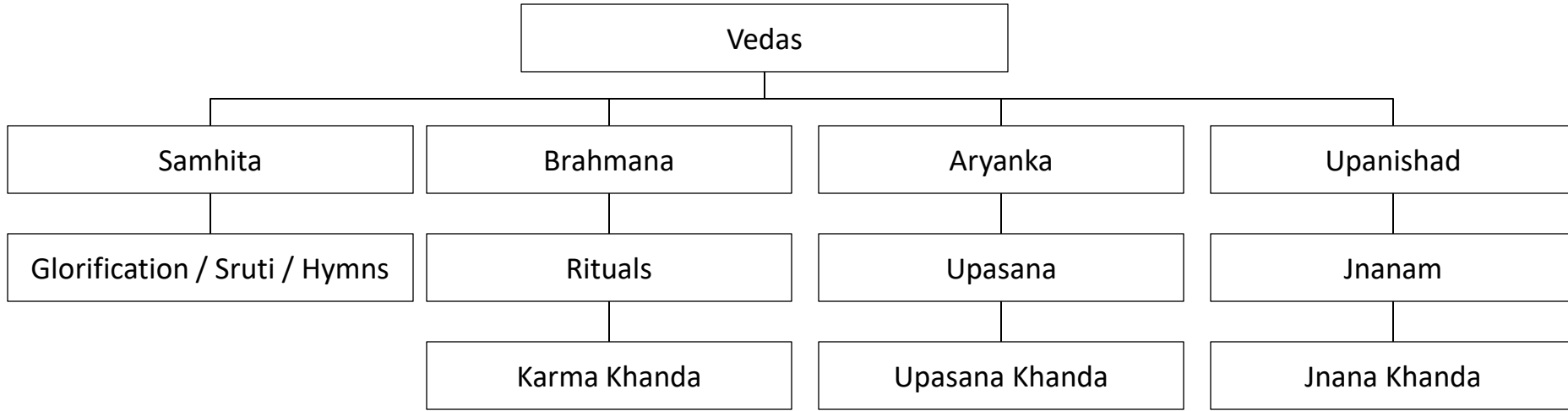
- Mano, Buddhi, Chittam, Ahanakara – one category Tatvam.
- Mukhya Prana is separate Tatvam.
- Tatvantaram or Nava?
- Enjoy independent category or not.
- Other Philosophers : Na Svatantram put in Karta, Karma, Karanam.
- Prana Svatantram Bavati - 4 Sutras.
- Sruti Avirodha Padha – 3 stages Purva Pakshi / Ekadasi / Sidhanta.

Purva Pakshi :

- Sruti – Prana not separate Tatvam.

Aitareya Aranyakam :

- Outside 10 Upanishads.
- Aitareya Upanishad is in end of Aranyakam.

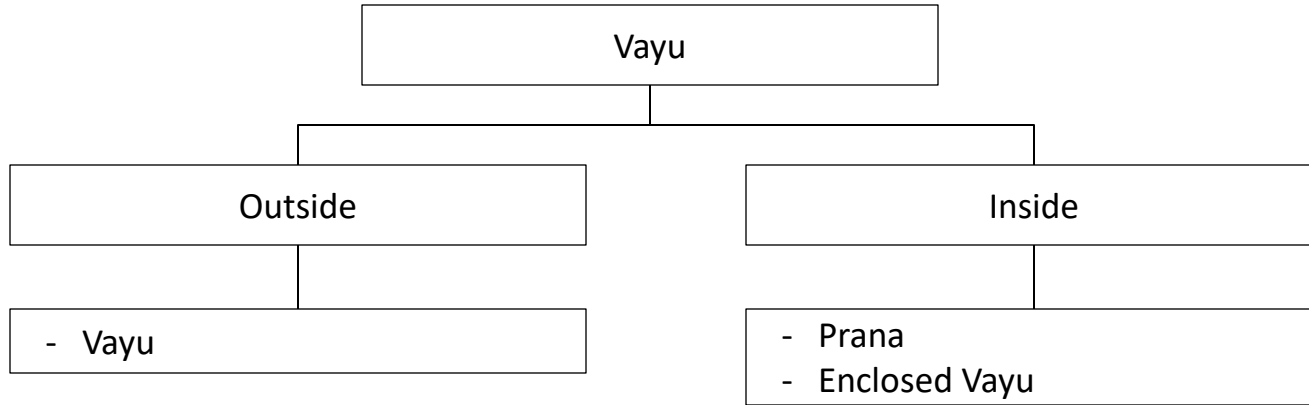


Aitareya Aranyakam :

स एष पुरुषः समुद्रः सर्वं लोकमति । यद्ध किञ्चाश्नुतेऽत्येनं मन्यते
यद्यन्तरिक्षलोकमश्नुतेऽत्येनं मन्यते यद्यमुं लोकमश्नुवीतात्येवैनं मन्येत ।
स एष पुरुषः पञ्चविधस्तस्य यदुष्णं तज्ज्योतिर्यानि खानि स
आकाशोऽथ यल्लोहितं श्लेष्मा रेतस्ता आपो यच्छरीरं सा पृथिवी यः
प्राणः स वायुः । स एष वायुः पञ्चविधः प्राणोऽपानो व्यान उदानः
समानः । ता एता देवताः प्राणापानयोरेव निविष्टाश्चक्षुः श्रोत्रं मनो
वागिति प्राणस्य ह्यन्वपायमेता अपियन्ति । स एष वाचश्चित्तस्यो-
त्तरोत्तरिक्रमो यद्यज्ञः । स एष यज्ञः पञ्चविधोऽग्निहोत्रं दर्शपूर्णमासौ
चातुर्मास्यानि पशुः सोमः । स एष यज्ञानां संपन्नतमो यत्सोम एतस्मि-
न्हेताः पञ्चविधा अधिगम्यन्ते यत्प्राक्सवनेभ्यः सैकाविधा त्रीणि
सवनानि यदूर्ध्वं सा पञ्चमी ३

That man (conceived as uktha) is the sea, rising beyond the whole world .
Whatever he reaches, he wishes to go beyond . If he reaches the sky, he
wishes to go beyond. If he should reach that (heavenly) world, he would wish
to go beyond. That man is fivefold. The heat in him is fire; the apertures (of
the senses) are ether; blood, mucus, and seed are water; the body is earth;
breath is air. That air is fivefold, viz. up-breathing, down-breathing, back-
breathing, out-breathing, on-breathing. The other powers (devatâs), viz.
sight, hearing, mind, and speech, are comprised under up-breathing and
down-breathing. For when breath departs, they also depart with it. That man
(conceived as uktha) is the sacrifice, which is a succession now of speech and
now of thought. That sacrifice is fivefold, viz. the Agnihotra, the new and full
moon sacrifices, the four-monthly sacrifices, the animal sacrifice, the Soma
sacrifice. The Soma sacrifice is the most perfect of sacrifices, for in it these
five kinds of ceremonies are seen: the first which precedes the libations (the
Dîkshâ, &c.), then three libations, and what follows (the Avabhritha, &c.) is
the fifth. [2.3.3]

- Yaha prana Saha Vayuhu.
- Prana can be included in Panca Buta Tatvam – Vayu Tatvam.
- Need not be separately mentioned.



- Karma = Objective Universe = Vayu = Prana.

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

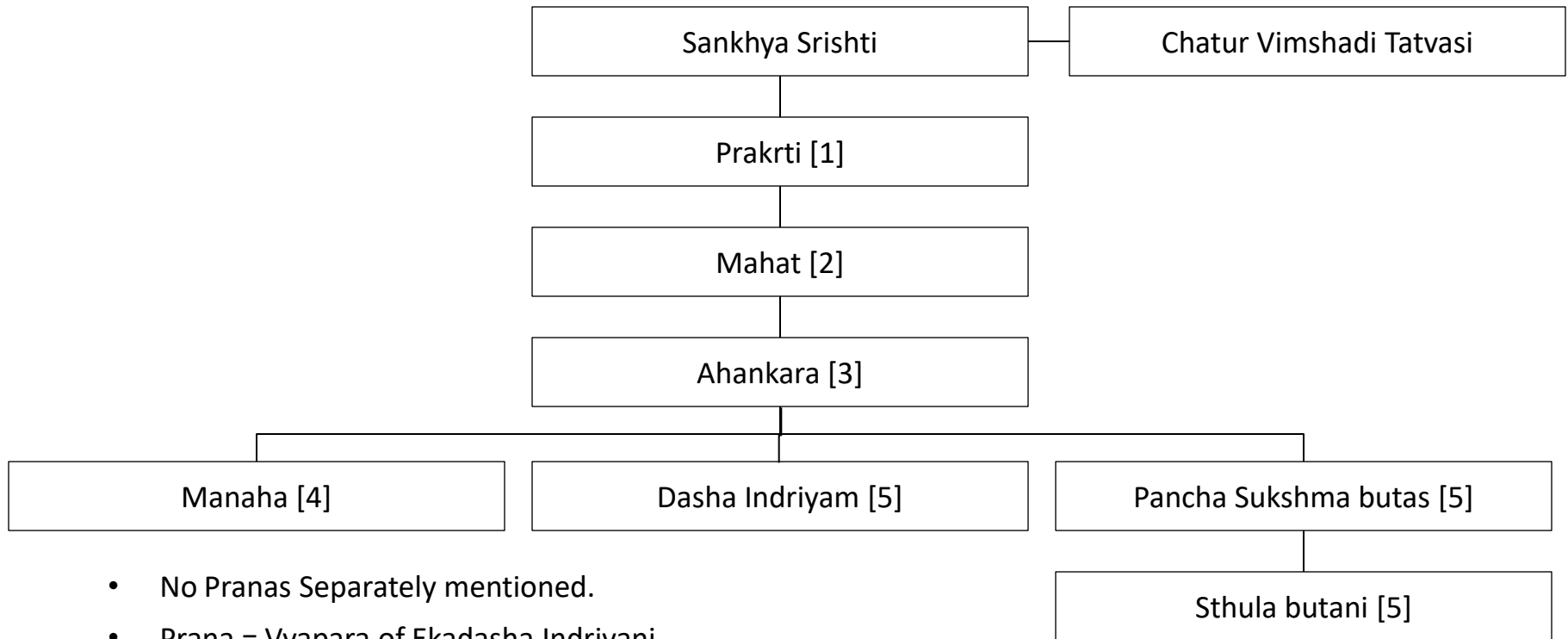
Etasmaj-jayate prano manah sarvendriyani ca I
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Prana Separate Tatvam here.
- First line : Prana Utpatti Jayate.
- Second Line : Vayu Jayate – Utpatti.
- Separate categories.
- Sruti Apramanam.

Eka Deshi :

- Sankhya Philosopher
- Prana – Tatvantaram based on Mundak Upanishad - Chapter 2 – 1 – 3.
- Separate Tatvam – refers to function of 11 Indriyas / Vyapara.
- Karma Vyapara / Vritti / Pravritti function called Prana.



- No Pranas Separately mentioned.
- Prana = Vyapara of Ekadasha Indriyani.
- Function different from Substance.
- **Tattvam :**
Karana Vyapara.
- In 24 Sankhya Tatvam – Prana not mentioned.
- Take as separate Tatvam.

How Aitreya :

- Yo Vai Prana Sa Vayu Not Regular Vayu.
- Vayu represents Chalantamkam Karma.
- Root – Va – Vati – Iti Vayu Constantly in motion.
- Karma Prakriti Rupa.
- Eka Dasha Karanakam.

Siddanti :

- Prana – Not Vayu Tatvam.
- Not Indriya Vyapara.
- Separate Principle Tatvam.
- First Sutra General Analysis over .
- Not Kriya Karma activity.

Word Analysis :

- Na Vayukriye Prithak Updeshat.

a) Na Vayukriye :

- Primary Prana = Mukhya Prana neither Vayu nor function of some organs.

b) Prithak Updeshat :

- Because it has been mentioned Separately.

Significance :

a) Na = Prana :

- Primary Prana not Vayu Tatvam one of 5 elements.

b) Na Vayu Kriye :

- Not function of sense organs, Indriya Karana Vyapara.
- Dvanda Samasa - Akaranta Strilling.

c) Prithak Upadesha :

- Separately mentioned, Direct Vedic statement is there.
- Mundak Upanishad – Chapter 2 – 1 – 3.
- | | |
|-------------------|---|
| • Pranaha Jayante | } Distinctly mentioned, therefore separate Tatvam |
| Vayu Jayante | |

Shankara :

- If Prana is function of sense organs....
- Why enumerate separately, origination of function of sense organs.
- Manah, Sarvani Indriyam Cha, Sense organs born out of Brahman.
- Sruti talks about origination of sense organs, it need not talk about functions separately.
- Swami has come + his speaking power has come



Not separate

- Utpatti of indriya is Utpatti of Vyapara.



Function

- If Prana is Indriya Vyapara, its Utpatti need not be separately mentioned.

Argument no 1 :

- Since Prana Utpatti is separately mentioned, it is not indriya Vyapara.

Argument no 2 :

- If Prana is function of Sense Organs during Sushupti it should resolve, Eka Dasa karanams resolved. If Karana Vyapara is resolved, then sleep will be death.

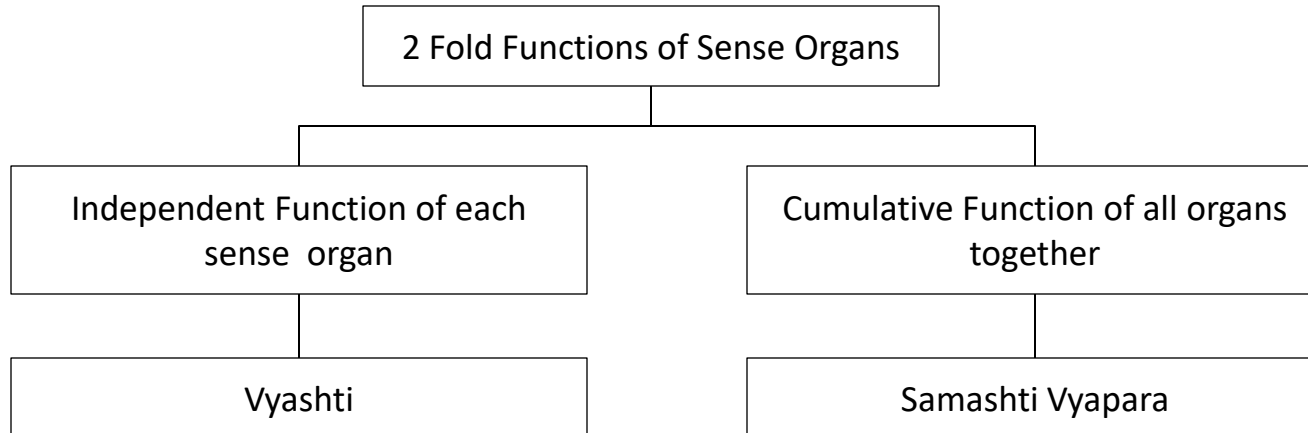
Prasno Upanishad :

प्राणाग्रय एवैतस्मिन् पुरे जाग्रति ।
गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो
यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

Praana-agnaya eva-itasmin-pure jaagrati
gaarhapatyo ha vaa esho-apaanah vyaano-anvaahaarya pachanah
yat gaarhapatyaat praneeyate ; pranayanaada-avahaneeyah praanah ॥ 3 ॥

The flames of the Prana alone are awake (bright) in the city of the body at the time of sleep. The Apana is the Garhapatya fire, Vyana is Anvaharya-pacana-fire. The Prana is the Ahavaniya-fire because it is taken out of the Garhapatya-fire. [IV – 3]

- Prana Agni functions where everything resolved.
- Separate principle awake when Karanams are resolved.
- Prana = Special Activity.



Example :

a) Road Repair :

- 5 persons do different Jobs.
- When car stops all together push vehicle in unidirectional flow.

b) Panjara Chalana Kriya



Net

- One bird can't carry net / cage + fly.
- All birds carry cage + fly in unidirectional form.
- All Pranas function for Sharira Dharanam – Sustenance of body.
- Prana is Cumulative function of 11 Sense Organs – is Sankhya approach.

Shankara :

- If cumulative activity of Karanam have to be taken as Prana Tatvam, there must be Pramana to see the Unidirectional function of Karanam – require Pramanam to prove.

Example :

- Pratyaksha Pramanam exists to see Man pushing Car, or bird lifting cage.
- No Pramanam to show Unidirectional glow.
- Pramana Abavat – Main argument.
- Karanam = Substance Dharma
- Function = Attribute.
- Activity rests on substance.
- Comes and goes like car running.

I	Speak
<ul style="list-style-type: none"> - Agent - Continuously Exist 	<ul style="list-style-type: none"> - Speech activity, function rises + rest on me. - function, property, attribute of organ / substance.

- If Prana is substance who depends on what?
- Function depends on substance? Yes

or

Substance depends on function? No

I	Speak
<ul style="list-style-type: none"> - Can remain without speech - Independent Karta 	<ul style="list-style-type: none"> - Depends on I agent.

- If Prana depends on Karanam.
- As per Sankhya, Prana rests on Karanam.

Mukhya Prana	Rests on Karanam
<ul style="list-style-type: none"> - Becomes Gauna Prana 	<ul style="list-style-type: none"> - Indriyam - Mukhya Prana

- Prana is activity of Substance called Karanam who is Shreshtha? Prana or Karanam.

Karanam – Remember Story :

- Eyes, Ears, Mind go out for one year.
- Person survives.
- Sense organs do Namaskara to Prana.
- Prasno Upanishad – Prana Stuti.
- Sense organs dependent on Prana.
- Prana not dependent on sense organs.

Sankhya :

- Prana Activity depends on sense organs for its very existence.

Prana	Sense Organs
Amukhya	Mukhya

- Theory not correct.
- Na Vayu De Pritau Upadesha.

Sutra 10 :

चक्षुरादिवत्तु तत्सहशिष्ट्यादिभ्यः । Chakshuradivattu tatsahasistyadibhyah ।

But (the Prana is subordinate to the soul), like eyes, etc., on account of (its) being taught with them (the eyes, etc.) and for other reasons. [II – IV – 10]

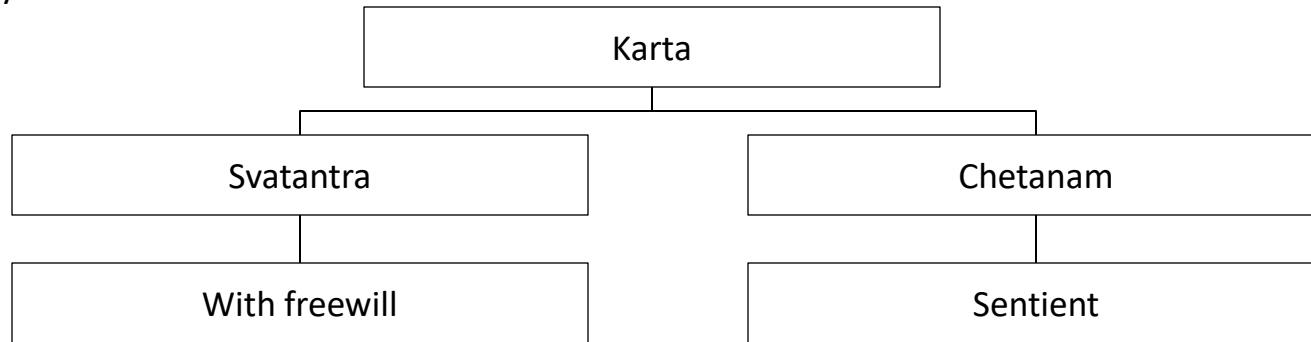
General Analysis :

Previous Sutra :

- Prana not Vayu.
- Not one of 5 Elements.
- Not part of 10 Indriyas.
- Not Karana Vyapara.
- Not function of sense organs.
- It is separate Tatvam – Status.

Not Karma	Not Karanam	Not Karana Vyapara
- World of objects	- Sense organs - Instrument	- Not function of sense organs.

- In Triputi only Karta remains.
- Not Karta also.
- Why not Karta also.



Prana :

- Not Svatantram.
- It is there in sleep.
- No free will in sleep.
- Achetnam.
- If Prana was Karta, it will have will power of its own.
- It is like a Karanam, but not a Karanam.

Prana Not Karta	Prana Not Karanam
<ul style="list-style-type: none"> - No Svantaram - No freewill 	<ul style="list-style-type: none"> - Not included in 11 Karanams.

- Prana is a peculiar Unique Principle.
- why have Prana at all?
- Vyartham Prana Tatvam?
- Prana has unique status other than Karta, Karma, Karanam.

Sutra 2 – 4 – 10 :

- Part of Avirodha Adhyasa.

First Chapter :

- Extraction of Vedanta.

Second Chapter :

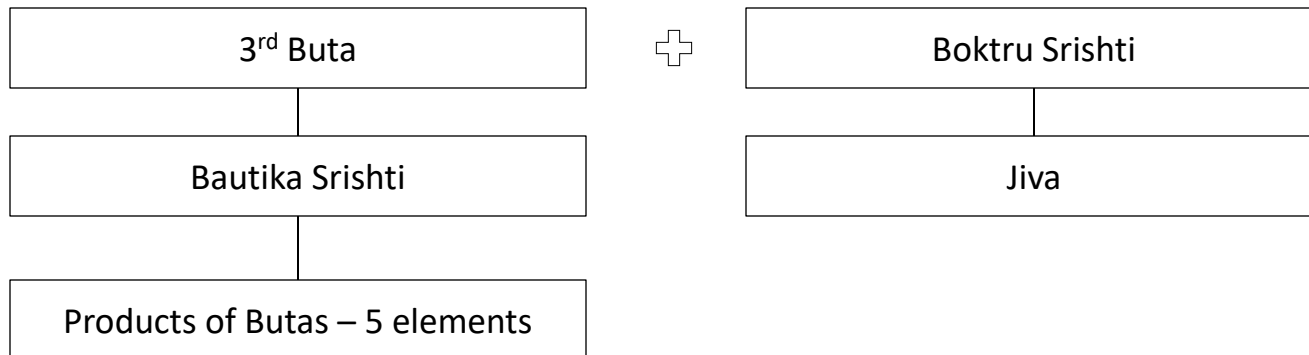
- Defending Vedanta against other Astika and Nastika Darshnams.

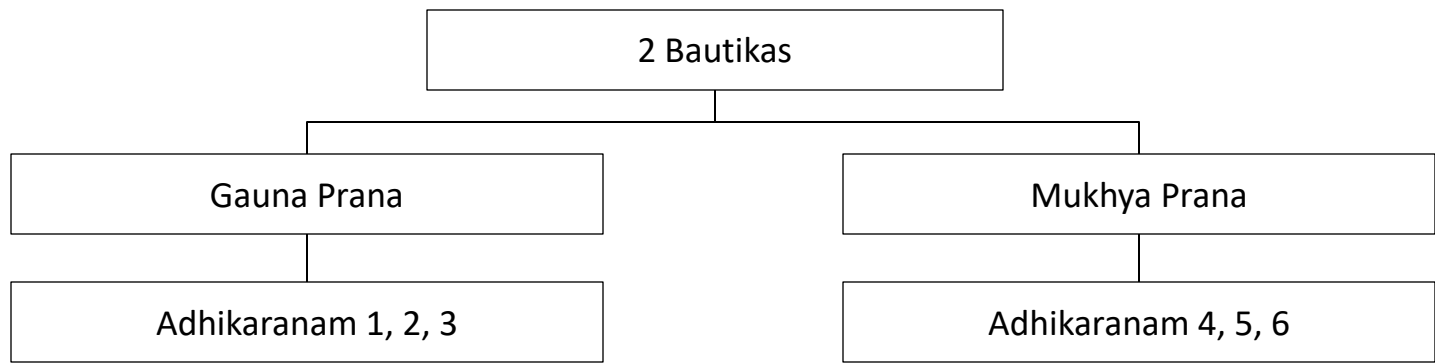
First Pada :

- Defended Vedanta objections from Sruti and Yukti.

Second Pada :

- Odd Pada – does not defend Vedanta but offensive.
- 1st, 3rd and 4th Pada is defensive.
- 2nd Pada – Offensive, odd Pada.
- 1st Pada – Sruti + Yukti.
- 3rd + 4th – Resolves seeming contradictions.
- Sva Virodha Parihara – Sruti Virodha Parihara.





- Eka Dasa Bahya Antah Karanani.
- Bahya Karanani – External sense organ 5 Jnana Indriyas + 5 Karma Indriyas + Mind – Antahkaranam – 4 functions of one Antahkaranam.
- Gauna Prana Utpatti – Origination
 Gauna Prana Sankhya – Number
 Gauna Prana Parimana – Size

}	1, 2, 3 Adhikaranam
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Adhikaranam 4, 5, 6 :

- Mukhya Prana : Utpatti, Sankhya, Parimana.

Nom :

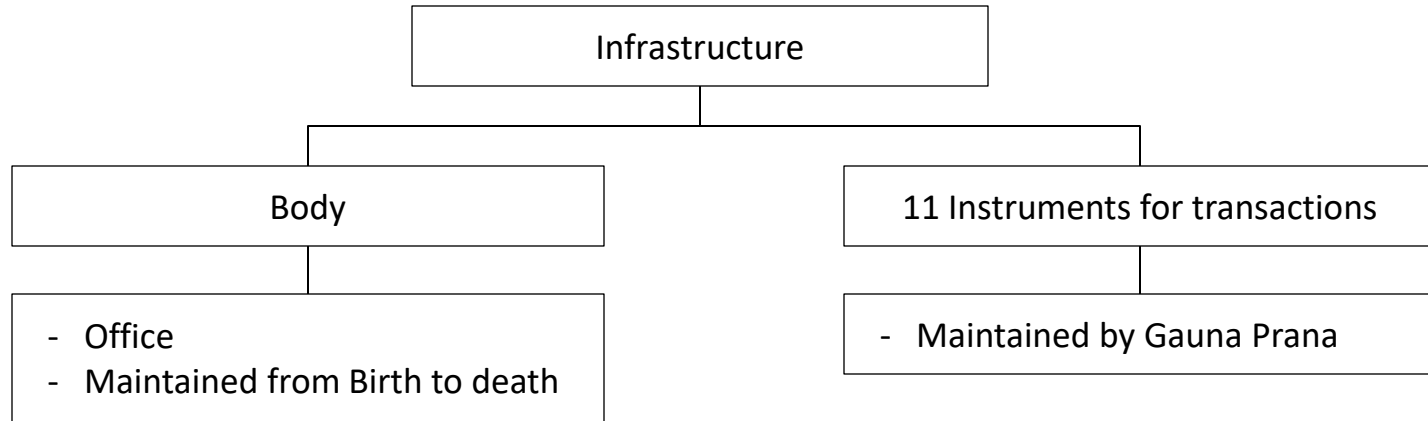
- Sankhaya - Mukhya Prana Sankhaya.
- Vayu Kriya – 4 Sutras – 5th Adhikaranam.

General Analysis of Second Sutra :

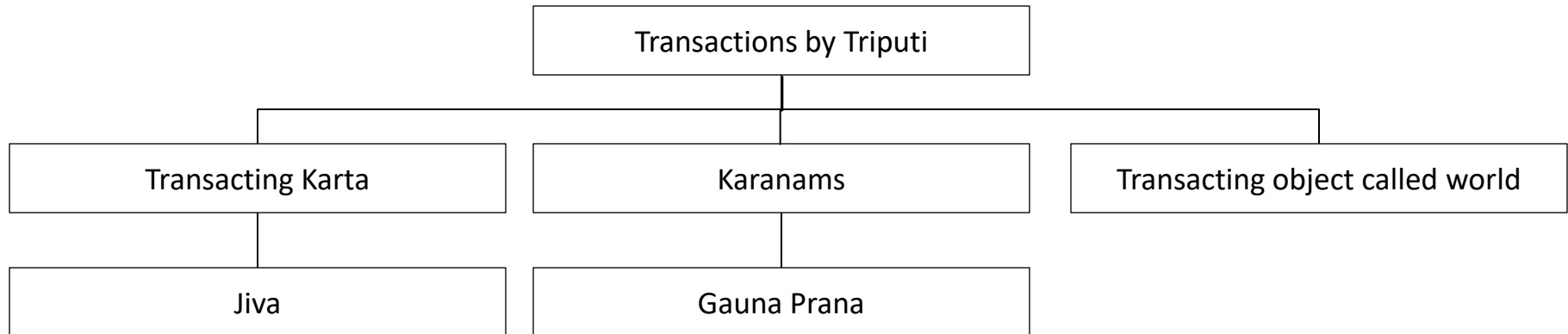
- Mukhya Prana – Sankhaya – Main topic Answer Sutra 12.
- One Prana counted as 5 functions, Substantially one, functionality 5.

What is Mukhya Prana :

- Life support System.
- Whose function is maintenance of Infrastructure.
- Prana common to all - Definition Common.



- Only when Mukhya prana maintains infrastructure, transactions take place.



- Triputi does transactions only when Mukhya Prana maintains Infrastructure.
- Transactions many and varied – Speaking, writing, talking, reading, walking
- Temporary resolution of transactions in Sushupti / resolution of Triputi.
- Karta, Gauna Pranas, objective world.

- Triputi resolved, Maintenance continues, Job of Mukhya Prana continues even when Gauna Prana resolved .
- Maintaining function is different from transaction.
- It is not one of transactions.
- Maintenance function continues in Sushupti.
- Triputi can be resolved.

Mukhya Prana	Gauna Prana
<ul style="list-style-type: none"> - Continues - Maintenance office - Does not contact clients. - Maintains infrastructure. - Prana Maintains Karanam - Does not contact world. - Only maintains Karanam. - No transaction - Makes transaction possible. 	<ul style="list-style-type: none"> - Transactions end - Transacting office uses infrastructure in office. - Uses infrastructure. - Karta uses Karanams - Contacts world / Karma – Objects. - Has connection with Karana.

- Prana different from Triputi - Karta, Karanam, Karma and transactions of Triputi.
- Prana = Maintenance system in which Triputi is possible.
- Triputi based system also possible, How you prove Prana different from Tirupati and different from transactions?
- In sleep Triputi resolved, Transactions resolved, Prana not resolved.
- Other philosophies commit mistake.

a) Prana taken identified as Vayu.

- Vayu = one of objective world Karma.

Sankhya :

- In Mukhya Prana, transactions done, not Gauna Prana.
- Mukhya Prana not Gauna Prana, It is name of Vyapara.
- Activity done by Gauna Prana.
- Gauna Prana = Eka Dasa Karnani.
- Mukhya Prana not Gauna Prana or transaction of Gauna Prana.
- Na Vayu Kriye.
- Mukhya Prana not Vayu, object.
- Eka Dasa Karnani = Gauna Prana.
- It is not activities of Gauna Prana.
- Mukhya Prana not Karta also.

Vyasa :

- Maintenance company different from transacting Company.
- Underground company – continues office.
- Transacting Company on first floor can start / stop transactions.

Karta Jiva

Prasno Upanishad :

- Prana Agnaya eva.. [IV – 3]
- Jiva Eva Pashyati na Ramate

- Suspends Transactions in Sushupti
- Triputi gone
- Transactions gone
- Gauna prana resolved
- Jnana Indriyas
- Karma Indriyas + 4 Antahkarana resolved

Prasno Upanishad :

प्राणाग्रय एवैतस्मिन् पुरे जाग्रति ।
गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो
यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

Praana-agnaya eva-itasmin-pure jaagrati
gaarhapatyo ha vaa esho-apaanah vyaano-anvaahaarya pachanah
yat gaarhapatyaat praneeyate ; pranayanaada-avahaneeyah praanah ॥ 3 ॥

The flames of the Prana alone are awake (bright) in the city of the body at the time of sleep. The Apana is the Garhapatya fire, Vyana is Anvaharya-pacana-fire. The Prana is the Ahavaniya-fire because it is taken out of the Garhapatya-fire. [IV – 3]

तान् वरिष्ठः प्राण उवाच ।
मा मोहमापद्यथ अहमेवैतत् पञ्चधाऽऽत्मानं
प्रविभज्यैतद्वाणमवष्टभ्य विधारयामीति तेऽश्रद्धधाना बभूवुः ॥ ३ ॥

Taanvarishtah praana uvaacha
Maa mohamaapadyatha, Aham-eva-etat-panchadha-atmaanam
pravibhajya-etat-baanam-avashtabhya vidhaarayaami iti ॥ 3 ॥

Prana, the greatest of them, said, Be not lost in delusion : I alone, dividing myself fivefold, support this body and keep it going. [II – 3]

- Karta – Jiva resolved – Mukhya Prana continues - Etat Banam Avastabya.

Story – Prasno Upanishad :

- 11 transacting Pranas get pride – Maintenance by Mukhya Prana – No transactions.
- No meaning without transactions.
- Maintenance function fundamental function – before transaction starts.
- During transaction and after transaction and after resolution of transactions.

- Mukhya Prana – not 11 organs.
- Prana = Life support system.
- No transactions – only Oxygen – keeps us alive.... In built life support system... 9th Sutra.... Mukhya Prana neither object of transaction or function of 11 Organs.
- Mukhya Prana – Not the object, Instrument or function of instruments.
- Not Karma / Karanam / Karana Vyapara, Karta left out.

10th Sutra :

- Mukhya Prana not Jiva – Karta.
- Karta has Free will, it is resolved in sleep.
- Mukhya Prana does not resolve, If free will belongs to Mukhya Prana, then freewill will be there in sleep but we don't experience freewill.
- Accepting freewill destined.
- If you have good destiny – will accept freewill.
- If you have bad destiny – will reject freewill.
- If you reject freewill, wait for good destiny to come.
- Papam to reject free will.
- Jagrat – have free willed led Karta, Sushupti – no free will led Karta.
- Who maintains body? Not Karta with free will but Mukhya Prana – Locus of free will is Swami's first argument. 3 more Arguments....

Vyasa's Argument :

- Shashtric argument – to say Mukhya Prana is not Karta.
- When Mukhya Prana enumerated in Shastra, it is listed along with other similar instruments called Gauna Pranas Karanam.

Karanams	Prana
Not Karta	Not Karta, but locus of Karta

- Mukhya Pranas goes with Karanams. It is similar to Karanam in being different from karta.
- Prana is Karana Samanaha Natu Karta.
- Prana + Karanam – Not Karta.

Internal difference :

Karanams	Mukhya Prana
Have transacting ability / function	Has maintaining function

- Both different from Karta is Vyasa's Argument of this Sutra.

a) Chaksur Adhi Vatu :

- Primary Prana is like eye etc.

b) Tu :

- However.

c) Tat Sah Sisht Adhi Byaha :

- Because of their proximate reference and other reasons.

Significance :

a) Chaksu Adhi Vatu :

- Eye etc Eka Dasa Karnani, Gauna Prana is similar to Mukhya Prana.
- In being different from Karta.

Mukhya Prana	Gauna Prana
<ul style="list-style-type: none"> - Not involved in transaction, but provides life saving support. - Not Karta 	<ul style="list-style-type: none"> - Used for transactions. - Not Karta

- Tad Vatu = Similar to.

b) Tu :

- To differentiate this sutra (Our Philosophy) from previous sutra (Other Philosophy).

c) Tatu :

- Gauna Prana – (11 Karanams)

Saha	Sishtiabyaha
Together	Reference

- Shas Datu – Reference / Mention.
- Sishtihi – Said near Gauna Prana.
- What enjoys tat Sishtihi?
- Mukhya Prana close to Reference of Gauna Prana.
- Hence some commonness in being different from Karanams where in Sruti it is their reference together?

a) Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 – Verse 1]

- Kenesitam patati presitam manah – Gauna Prana
- Kena Pranah Prathamah – Mukhya Prana
- Chakshu Stotram – Gauna Prana
- Every transacting organ is Gauna Prana.

Brihadaranyaka Upanishad :

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

prāṇasya prāṇamuta cakṣuṣaścakśuruta
śrotrasya śrotram manaso ye mano viduḥ |
te nicikyurbrahma purāṇamagryam || 18 ||

Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman. [IV – IV – 18]

- Srotrasya Srotram... Saha Sishtati

b) Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca |
kham vayur-jyotir-apah prthivi visvasya dharini || 3 ||

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Vayu separately mentioned, Indriyas separately mentioned, Mukhya Prana different from Jiva Karta.

c) Adibyayau :

- Adi – etc – other reasons Karta has freewill.
- If Mukhya Prana + freewill will go together, then during Sushupti Karta + freewill will be there which is against our experience.

First Argument :

- Karta + Prana different.

2 reasons :

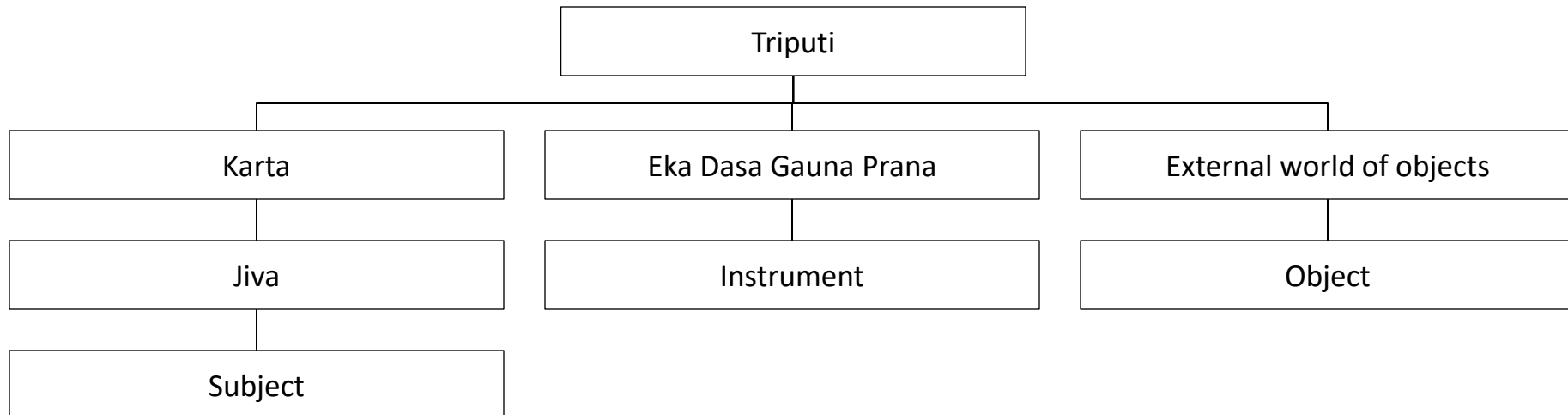
- Bautikatvat + Jadatatvat.

- Prana is born out of 5 Butas.
- Jiva not one of products of 5 Elements, One meaning of Adhi.
- Prana – Na Jiva – Bautikatvat, Shariravatu.
- Prana – Na Jiva – Jadatvat, Sharira Vatu.
- Prana is Jada Tatvam like Sharirams.
- Shariram not intrinsically Chetanam, has borrowed Chetanatvam.
- Prana also has borrowed Chetanatvam.
- Jiva = Chaitanya Swarupa, mixture of original + Abhasa.
- Pratibimba Chaitanyam + Bimba Chaitanyam.
- Both Chaitanyam, Sentient.
- Mukhya Prana different from Karta Jiva.
- Mukhya Prana not object Mukhya Prana not in transaction but maintenance System.

Lecture 232

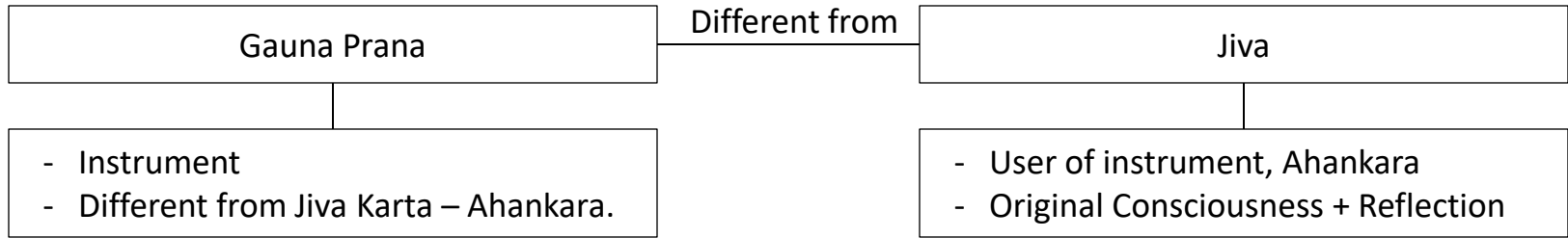
- Gauna Prana – Adhikaranam 1,2,3
- Mukhya Prana – Adhikaranam 4,5,6.
- Gauna Prana = 11 Instruments of transaction.
- 5 Jnana Indriyam + 5 Karma Indriyam + Antahkarana.
- Bahya Karanam + Antahkaranam = Gauna Prana.

Mukhya Prana	Gauna Prana
<ul style="list-style-type: none"> - Maintains infrastructure - Makes system active + alive. - Not directly involved in transaction. - Different than Triputi. 	<ul style="list-style-type: none"> - Keeps instruments transaction worthy. - Contacts external world.



- Mukhya Prana not any of 3 different.
- Makes Triputi active and provides conditions for that.
- Sutra 10 Completed.
- Mukhya Prana can be compared to Gauna Prana in one respect.

- Both different from Jiva – Karta – Ahamkara.



Logic :

- Mukhya Prana – Care taker system. Functions in all Avasthas.
- In Svapana, Sushupti, Jagrat, Mukhya Prana continues to Maintain.
- Jiva – Karta Active in Jagrat + Svapana.
- Jiva Karta resolved, dormant in Sushupti.
- Tata Soumya, Tata Sampanano Bavati, Svamini Avapayou Bavati.
- Karta active sometime.
- Mukhya Prana active from conception to death.
- Mukhya Prana closer to Instruments but different from instruments.

Sutra 11 :

अकरणत्वाच्च न दोषस्तथा हि दर्शयति । Akaranatvaccha na doshastatha hi darsayati ।

And on account of (its) not being an instrument the objection is not (valid); because thus (scripture) declares. [II – IV – 11]

General Analysis :

- Mukhya Prana similar to Ekadesa Karanam – Different from Karta.
- Why it is similar to Karanam?, Digesting, Circulating, maintenance upkeep of body

- Why not Karanam – 2 Reasons.

a) If Mukhya Prana instrument of transaction, during sleep, Karanams stop transactions.

- When Karta resolves, Karanam will be resolved.
- Therefore Prana not Karanam.

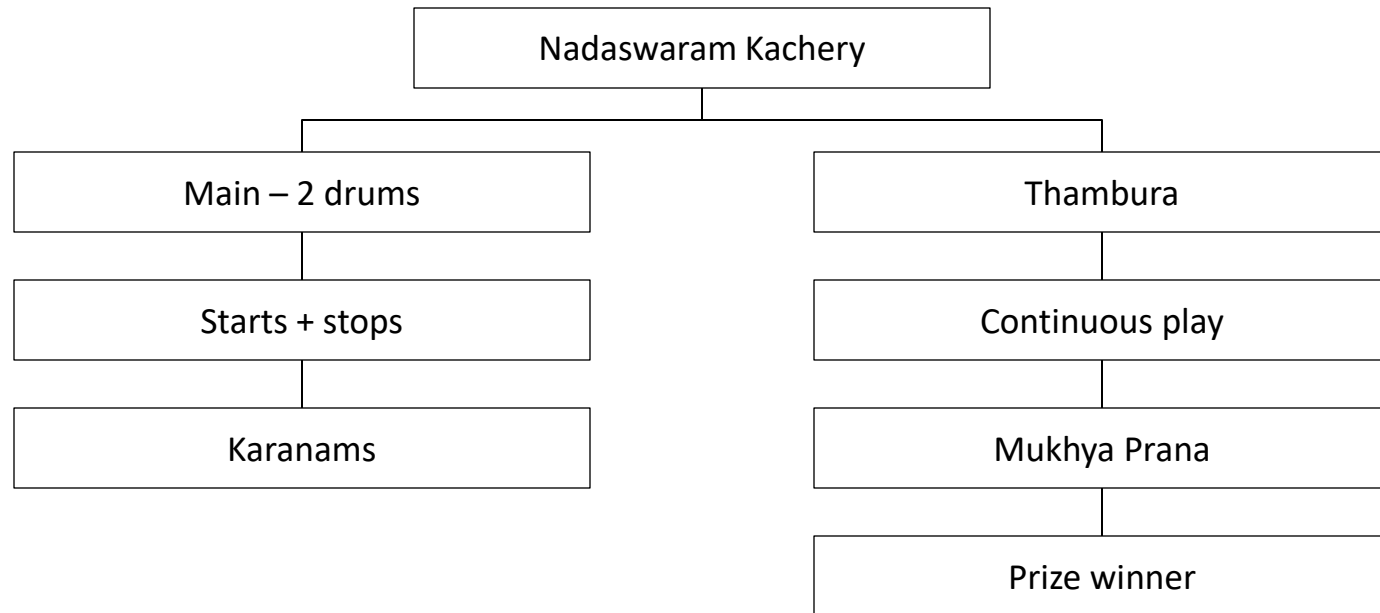
Second Reason :

- Karanam has external field with which it interacts – Extrovert 5 Jnana Indriyas – 5 Vishaya – 7 Tattva Bodha.
- Mukhya Prana has no contact external world. Only maintains internal function of maintaining body healthy - transaction worthy.
- As long as Prana functions, you can take care of activities.
- If bad health, Mukhya Prana is weak – drops transactions – ICU – You do not see world – Doctor sees you.
- Once body worthy, 11 Karanams start transactions.

This Sutra :

- Mukhya Prana unlike Karanam does not have contact – transaction with external world.
- Mukhya Prana has no external field of transaction.
- Eating – Function of hands – Jnana + Karma Indriyas, Digesting, Circulating, maintenance upkeep of body.
- Mukhya Prana has no Vishaya, no object of transaction....
- Is it redundant?

Example :



- Jiva more important than Prana.
- Nadaswara Vidwan more important than care taker Tambura.



Care taker



Prana has no Vishaya

Word Analysis :

- Akaranatvat cha Na Dosha Thata hi darshayati

a) Akarnatvat :

- Since the primary not Instrument.

b) Na Dosha Cha :

- There is no fear in the form of absence of field of interaction.

c) Hi :

- Because.

d) Darshayati :

- Sruti reveals.

e) Thata :

- So.

Significance :

a) Akaranatvat :

- Since Mukhya Prana not Karanam, instrument of transaction.

b) Na Doshaha :

- There is no flow at all, Gauna Pranam – Karanam has Vishaya (Object of Interaction) Mukhya Prana should also have field of Interaction.
- Vishayam Bina – No Karanam without field of Interaction – How you compare Mukhya Prana and Gauna Prana.

Answer :

- Similar to Karanam, No field required.

Question :

- Without field is it not redundant?

Answer :

- It maintains system – Being caretaker, Maintainer not redundant.
- Not Transactor, only maintainer.

c) Thata Hi Darshayati :

- From Sruti, Mukhya Prana is caretaker.

Sruti :

a) Prasno Upanishad :

तान् वरिष्ठः प्राण उवाच ।

मा मोहमापद्यथ अहमेवैतत् पञ्चधाऽऽत्मानं

प्रविभज्यैतद्वाणमवष्टभ्य विधारयामीति तेऽश्रद्धधाना बभूवुः ॥ ३ ॥

Taanvarishtah praana uvaacha

Maa mohamaapadyatha, Aham-eva-etat-panchadha-atmaanam

pravibhajya-etat-baanam-avashtabhya vidhaarayaami iti || 3 ||

Prana, the greatest of them, said, Be not lost in delusion : I alone, dividing myself fivefold, support this body and keep it going. [II – 3]

- Aham eva Banam – Shariram.
- Oh Karanam, Do not be proud of transactions.
- I am maintaining system of transaction.
- If you don't recognise , I will go – then no transactions will be possible.

b) Brihadaranyaka Upanishad :

ते हेमे प्राणा अहंश्रेयसे चिदमाना ब्रह्म जग्मुः ,
तद्धोचुः, को नो वसिष्ठ इति ; तद्धोवाच, यस्मिन्व उत्क्रान्त
इदं शरीरं पापीयो मन्यते स वो वसिष्ठ इति ॥ ७ ॥

te heme prāṇā ahaṁśreyase vivadamānā brahma jagmuḥ,
taddhocuḥ, ko no vasiṣṭha iti; taddhovāca, yasminva utkrānta
idaṁ śarīraṁ pāpīyo manyate sa vo vasiṣṭha iti || 7 ||

These organs, disputing over their respective greatness, went to Brahman and said to him, which of us is the Vasistha? He said, That one of you will be the Vasistha, who departing from among yourselves, people consider this body far more wretched. [VI – I – 7]

- 11 Instruments alongwith Prana go to Brahmaji.
- Who is superior most? Vasishta?

Brahmaji :

- Do an experiment in whose departure body becomes impure, Papam, Amangalam Bavati.
- Eyes , Ears, Mind go on, 1 year holiday, Person survives.

Same story :

- Prasno Upanishad / Keno Upanishad – 3rd Chapter
- Brihadaranyaka Upanishad - 6th Chapter
- Chandogya Upanishad – 5th Chapter.
- Final Sutra – 4th Sutra.

Sutra 12 :

पञ्चवृत्तिर्मनोवद् व्यपदिश्यते । Panchavrittirmanovat vyapadisyate ।

It is taught as having a fivefold function like the mind. [II – IV – 12]

- Third Sutra – Nature of Mukhya Prana, not Karta, Karma, Karana, Vyavahara , only Dharanam not Dharakaha.
- How many Mukhya Pranas are there?
- Utpatti – 4th Adhikaranam.
- Sankhaya – 5th Adhikaranam – 4th Sutra.
- Parimana – 6th Adhikaranam.
- Jnana Indriyas – 5
- Karma Indriyas – 5
- Prana – 1
- Apane Vayane... Samana.... 5?
- Prana – Ekaha – like Antahkaranam.

- One Prana – 5 Physiological functions.
- One Antahkarana – 4 Functions.
- One Prana – 5 Physiological functions.
- One Antahkarana – 4 Functions.
- Panch Vritti = Panch Pravritti.

Prana	Respirator
Apana	Excretory
Vyana	Circulatory
Samana	Digestive
Udana	Reversal

→ Vomiting, Sneezing throw out toxin

- 5 fold functions not 5 Fold transactions.
- Breathing – Living Survival, not transaction.
- Transactions done by Gauna Pranas – Karanams.

Word Analysis :

- Pancha Vrittihi Manovatu Vyapadeshat

a) Vyapadeshat :

- Primary Prana is said to have 5 fold functions.

b) Manovatu :

- Like mind.

Significance :

a) Pancha Vrittihi :

- Having 5 functions, not 5 Instruments, System 1 – 5 Functions.
- Bahuvrihi Samasa – Vrittihi Strihilingaha, Adjective to Prana – Masculine, how you know.

b) Vyapadeshat :

- Said in Shastra – Pranaya Svaha
Apanaha Svaha | Before Eating

c) Manovatu :

- Like one mind / Antahkarana.
- 4 Names - 4 Functions.
- One Mukhya Prana – Manovatu – Antahkaranavatu.
- Doubt – Not will based.
- Don't choose to have doubt.
- Comes without permission.
- Prana – 5 Fold like mind.
- How 5 Functions of Prana = 4 Names of mind.

Shankara :

a) 5 fold Prana = 4 fold mind.

- Compared for one purpose.
- One system has different names – Pluralistic name based on Pluralistic Function.
- 4 as one
5 as one } No Tatparyam in Number

b) Mind 5 fold in Yoga Shastra.

Yoga Shastra :

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ ६ ॥

pramannaviparyayavikalpanidrasmrityah ॥ 6 ॥

(These are) right knowledge, indiscrimination, verbal delusion, sleep, and memory. [I – I – 6]

- 5 Vrittis of mind / Thoughts.

Vrittayaha Panchaivayaha

Pramana

Viparyaya

Vikalpa

Nidra

Smriti

- Right Cognition
- Yathartha Jnanam
- See Rope as Rope.

- Wrong cognition
- See Rope as Snake.

- Abava Jnanam.
- Knowledge of Nonexistent / absence.
- Horn in man
- Vessel not in hand
- Absence of pot in hand.

- Sleep

- Memory

- Abava Jnanam = Anupalabadi Jnanam / Vikalapa.

Nidra :

- Experience of Vritti = I do not know anything.
- Absence of specific experiences is particular form of experience.
- Tamasi / Avidya / Nidra Vritti.
- How do you know, You had this experience.

After Waking Up :

- I did not experience anything was experienced by me = Unique function of mind.

- Function of Dormant mind – Karane Sharira Vritti.
- Function of mind in particular State = Nidra Vritti.
- Smritti - Function of mind.
- Remembrance is function of mind.
- It is not Pramana, Viparyaya, Vikalpa, Nidra.
- Controlling 5 fold Vritti = Chitta Vritti Nirodaha = Yoga.
- Mastery over 5 fold Vritti = Yoga Definition of yoga.
- 12th Sutra Over.
- 5th Adhikaranam Over.
- Mukhya Prana – Utpatti, Sankhya Over.
- Left is Parimana – Size. Next Adhikaranam

6th Adhikaranam – One Sutra :

Sutra 13 :

अणुश्च ।	Anuscha ।
And it (chief Prana) is minute. [II – IV – 13]	

General Introduction :

- Sreshtaanutvat – Adhikaranam or Anu Adhikaranam – 3rd Adhikaranam.

3 rd Adhikaranam	6 th Adhikaranam
<ul style="list-style-type: none"> - Gauna Prana dimation - Anutva Adhikaranam - Madhyama – finite in size – Parimana. 	<ul style="list-style-type: none"> - Mukhya Prana dimation - Anutva Adhikaranam - Sreshta.

- As big as body – Ant – 3 worlds – Vibhu.
- Here Madhyama Parimana.

Sutra 2 – 4 – 13 :

Sixth Adhikaranam :

- Sreshtva Anutva Adhikaranam – Mukhya Prana.
- Madhyatva Adhikaranam.
- Establishes Mukhya Prana has medium dimension.

Purva Pakshi :

- Quotes Brihadaranyaka Upanishad :

एष उ एव साम ; वाग्वै सा, अमैषः, सा चामश्चेति
तत्साम्नः सामत्वम् । यद्वेष समः प्लुषिणा, समो मशकेन,
समो नागेन, सम एभिस्त्रिभिलोकैः, समोऽनेन सर्वेण,
तस्माद्वेष साम ; अश्नुते साम्नः सायुज्यं सलोकतां
य एव-मेतत्साम वेद ॥ २२ ॥

eṣa u eva sāma; vāgvai sā, āmaiṣa, sā cāmaśceti
tatsāmnaḥ sāmadvam | yadveva samaḥ pluṣiṇā, samo maśakena,
samo nāgena, sama ebhistribhirlokaiḥ, samo'nena sarveṇa,
tasmādvēva sāma; aśnute sāmnaḥ sāyujyaṃ salokatām
ya evametatsāma veda || 22 ||

This alone is also Saman. Speech is indeed Sa, and this is Ama. Because it is Sa (Speech) and Ama (Vital force), therefore Saman is so called. Or because it is equal to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to this universe, therefore this is also Saman. He who knows this Saman (Vital force) to be such attains union with it, or lives in the same world as it. [I – III – 22]

Dimension Of Prana :

- Plushina - Samana or Masaka



White Ant



Mosquito

- Nagera – Elephant – As big as 3 Lokas.

- Sarvaha Anena Samanaha.
- It is equal to Samasthi Prana.
- Vibhu – Hiranyagarbha = Vibhu Parimana = Anena Prana.
- Ant to Sarva Vyapati – One Sruti Contradiction – Small, Big, Medium Prana.

Eka Deshi :

- Uses same Mantra Brihadaranyaka Upanishad – Chapter 1 – 3 – 22.
- As big as Hiranayagarbha – Vibhu Parimana.
- Intention good – Parinama terrible.
- Prana – Vibhu – All pervading.
- Akashvatu like space.
- Small / Medium / Big caused by conditioning enclosure Ghatakasha appears small – conditioned by pot container.
- Auphadika Paricheda – Imaginary limitation as per enclosure.
- Jiva – has Auphadika Paricheda.
- Jiva – Actually Paramatma – has seeming limitations in Vedanta.
- Chaitanayam has Auphadika, Paricheda similarly Prana Sarvagataha.
- Sama Plushine – Samo Mashena, Samo Nagena Reconciliation by Ekadeshi.
- Siddhantin in this Sutra.

Anuscha :

- Prana not Vibhu – Only Madhayama Parimana.
- Here Anu = Madhayama Parimana.

Significance of Anu :

- Conveys Indriya Agocharam, Sukshamatvam.
- In Madhyama – dimension only conveyed.
- Subtle not conveyed.
- Anu – 2 ideas conveyed.
- Sukshmam + Paricheda Yukta – Mukhya Prana.
- Indriya Agochara + Madhyam Parimana .

General Analysis :

Shankara :

- Why Madhyama Parimana not Vibhu used?

a) If Prana all pervading and Vibhu, Prana leaving body can not be explained.

- Prana Utkranti not possible.

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Not possible.
- If Prana all pervading you can not explain Utkranti, Gathi, Aagathihi.

एकीभवति, न पश्यतीत्याहुः ; एकीभवति , न जिघ्रती-त्याहुः ;
 एकीभवति, न रसयत इत्याहुः ; एकीभवति, न वदतीत्याहुः ;
 एकीभवति, न शृणोतीत्याहुः ; एकीभवति, न मनुत इत्याहुः ;
 एकीभवति, न स्पृशतीत्याहुः ; एकी- भवति , न विजानातीत्याहुः ;
 तस्य हैतस्य हृदयस्याग्रं प्रद्योतते ; तेन प्रद्योतेनैष
 आत्मा निष्क्रामति—चक्षुष्टो वा, मूर्ध्नो वा, अन्येभ्यो वा
 शरीरदेशेभ्यः ; तमुत्क्रामन्तं प्राणोऽनूत्क्रामति ;
 प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति ; सविज्ञानो
 भवति, सविज्ञानमेवान्वचक्रामति । तं विद्या-कर्मणी
 समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ;
 ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ;
 ekībhavati, na śṛṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ;
 ekībhavati, na sprśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ;
 tasya haitasya hṛdayasyāgram pradyotate; tena pradyotenaīṣa
 ātmā niṣkrāmati—cakṣuṣṭo vā, mūrdhno vā, anyebhyo vā
 śarīradeśebhyaḥ; tamutkrāmantaṁ prāṇo'nūtkrāmati;
 prāṇamanūtkrāmantaṁ sarve prāṇā anūtkrāmanti; savijñāno
 bhavati, savijñānamevānvavakrāmati । taṁ vidyākarmaṇī
 samanvārabhete pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, He does not smell. (The tongue) becomes united; then they say, He does not taste. (The vocal organ) becomes united; then they say, He does not speak. (The ear) becomes united; then they say, He does not hear. (The manas) becomes united; then they say, He does not think. (The skin) becomes united; then they say, He does not touch. (The intellect) becomes united; then they say, He does not know. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [IV – IV – 2]

- Prana leaves body.
- Prana inside body + goes out.

b) If Prana all pervading, Prana will never leave the body. Chaitanyam Vibhu will not leave body.

- No death – if Prana all pervading.
- Pratyaksha Anubhava of death proves Prana not all pervading.

Word Analysis :

a) Cha :

- Moreover.

b) Anuhu :

- It is subtle of medium dimension.

Significance :

a) Anu :

- Madhyama Parimana.
- Gauna Pragma.
- Anu + Madhyama.
- Common Guna – Body – Lion / Gauna – Majestic – Power, Stronger Singa Kutti, Puli Kutti.
- Equated – Vibhu Vilakshanatvam Both not Vibhu – is Tatparya.

b) Cha :

- Conjunction to continue 2 topics in previous Adhikaranam.
- Mukhya Prana Utpatti, Sankhaya, Parimana.
- 3rd Topic here – Of Madhyama Parimana.
- Refutation of Ekadasi.
- If Prana is all pervading – No death Utkranti Sruti not explained.

Refutation of Purva Pakshi :

- Sama Plushina, Masakena, Nagen.
- Prana is of medium size and size depends on size of physical body.

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- Pranamaya Kosha.
- Prana has same size of Annamaya.
- Vayu Expands + Contracts.
- Prana expands + Contracts depending on Container.
- Sankucha, Vishala, Shali, Prana

Jain :

- Atma also Sankucha, Shali, Vishala.

Jaina Matam :

- Can't expand contact with body.
- Prana is Sankucha, Vishala, Shali.
- Hence it is of medium size – Like physical body Sankucha, Vishala, Shali.

Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रती-त्याहुः ;
एकीभवति, न रसयत इत्याहुः ; एकीभवति, न वदतीत्याहुः ;
एकीभवति, न शृणोतीत्याहुः ; एकीभवति, न मनुत इत्याहुः ;
एकीभवति, न स्पृशतीत्याहुः ; एकी- भवति, न विजानातीत्याहुः ;
तस्य हैतस्य हृदयस्याग्रं प्रद्योतते ; तेन प्रद्योतेनैष
आत्मा निष्क्रामति—चक्षुष्टो वा, मूर्ध्नो वा, अन्येभ्यो वा
शरीरदेशेभ्यः ; समुत्क्रामन्तं प्राणोऽनूत्क्रामति ;
प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति ; सविज्ञानो
भवति, सविज्ञानमेवान्वचक्रामति । तं विद्या-कर्मणो
समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

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ātmā niṣkrāmati—cakṣuṣṭo vā, mūrdhno vā, anyebhyo vā
śarīradeśebhyaḥ; tamutkrāmantaṃ prāṇo'nūtkrāmati;
prāṇamanūtkrāmantaṃ sarve prāṇā anūtkrāmanti; savijñāno
bhavati, savijñānamevānvavakrāmati । taṃ vidyākarmaṇī
samanvārabhete pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, He does not smell. (The tongue) becomes united; then they say, He does not taste. (The vocal organ) becomes united; then they say, He does not speak. (The ear) becomes united; then they say, He does not hear. (The manas) becomes united; then they say, He does not think. (The skin) becomes united; then they say, He does not touch. (The intellect) becomes united; then they say, He does not know. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [IV – IV – 2]

- For Sruti + Upasana – Prana equated to Hiranayagarbha.
- Vyasthi Prana = Samasthi Prana Hiranayagarbha Connected .

Taittiriya Upanishad :

- Adhayatmika Prana = Adideivika Prana.
- For Sruti and Upasana, not to be taken literally.
- Therefore Prana is Madhayama Parimana only.
- Sruti is Pramanam only.

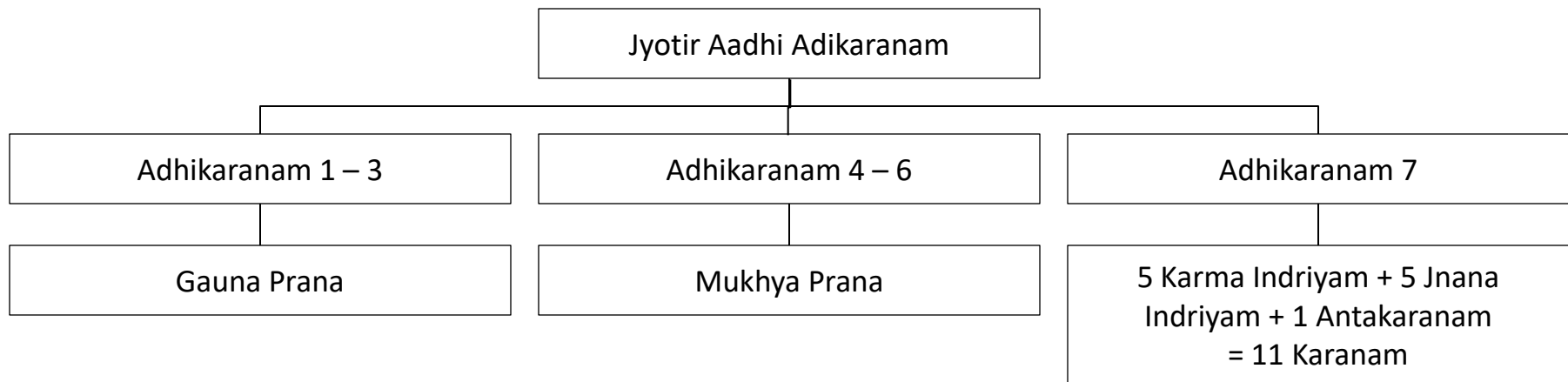
7th Adhikaranam :

Sutra 14 : (Out of 22)

ज्योतिराद्यधिष्ठानं तु तदामननात् । Jyotiradyadhishtanam tu tadamananat ।

But there is the presiding over by Fire and others (over the organs), because of such statement in Sruti. [II – IV – 14]

- Seventh Adhikaranam – 3 Sutras.



- Can sense organs interact and respond in fields of Shabda, Sparsha, Rupa, Rasa, Gandha, or do they need Devata Anugraha.
- Ekadasa Karanam – Adhyatmam.
- Field of Transaction = Adibhutam.
- Aadanam = Field of Karam Indriyas, Mind has its field = Adibutam.
- Life = Interaction between Adyatmam + Adibutam through Adideivam.
- Can Adyatma Karanam interact with Adibutam or does it require Adideivam to bless it.
- As many Karanams as many Devatas.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

The Seat (body), the doer (ego), the various kind of organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth. [Chapter 18 – Verse 14]

- For both good + bad interacting Devatas required.
- Don't see devatas sitting and blessing.
- Eyes – See colour / forms – Why devata required.

Siddhanta :

- Devata required Purva Pakshi / EKA / Siddhantin...

Purva Pakshi :

- Sruti Confused – Devatas mentioned and not mentioned.
- Apramana.

Sruti :

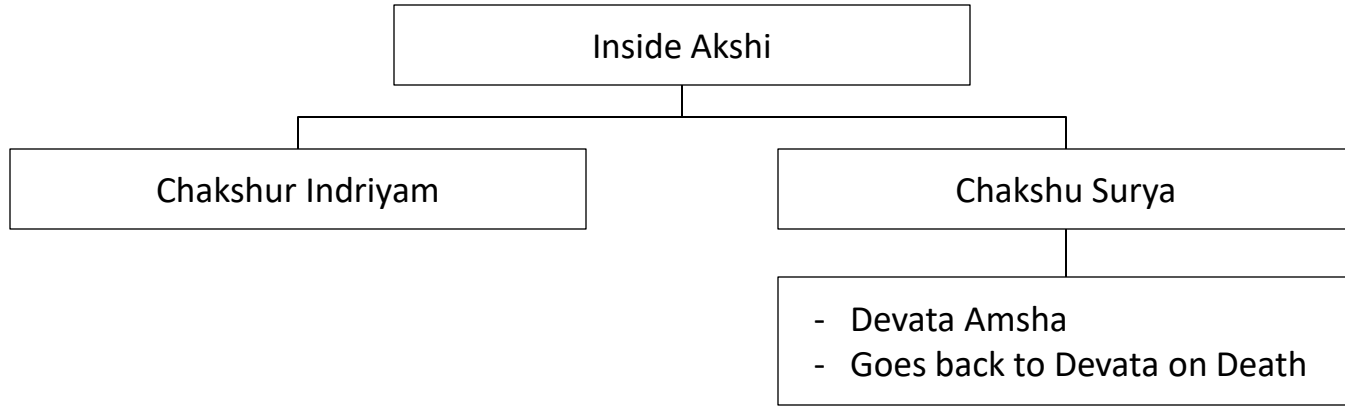
Aitareya Upanishad :

अग्निर्वाग्भूत्वा मुखं प्राविशत्
द्वायुः प्राणो भूत्वा नासिके प्राविशदात्
अदित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविश
दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्
ओषधिवनस्पतयो लोमानि भूत्वा त्वचम्प्राविशन्
श्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्
मृत्युरपानो भूत्वा नाभिं प्राविशत्
आपो रेतो भूत्वा शिश्रं प्राविशन् ॥ ४ ॥

Agnir-vag-bhutva mukham pravisat
vayuh prano bhutva nasike pravisat
adityas-caksur-bhutvaksini pravisat
disah srotram bhutva karnau pravisan
osadhi-vanaspatayo lomani bhutva tvacam pravisan
candrama mano bhutva hrdayam pravisan
mrtiyuh apano bhutva nabhim pravisat
apo reto bhutva sisnam pravisan ॥ 4 ॥

Then Fire, having turned into speech, entered the mouth; Air having become scent, entered the nostrils; the Sun, having become the sight, entered the eyes; the Quarters, having become the hearing, entered the ears; the Deities of the herbs and the trees, having become hairs, entered the skin; the moon, having become the mind, entered the heart; the God of Death, having become the out-breath, entered the navel; the God of waters, having become the seed, entered the generative organs. [I – II – 4]

- Aditya becomes one with Chakshu, Devata in the Golakam.



- Chandrama – Mano Butva.
- Yathakala...

b) Brihadaranyaka Upanishad :

चक्षुर्वै ग्रहः, स रूपेणातिग्राहेण गृहीतः,
चक्षुषा हि रूपाणि पश्यति ॥ ५ ॥

cakśurvai grahaḥ, sa rūpeṇātigrāheṇa grhītaḥ,
cakśuṣā hi rūpāṇi paśyati || 5 ||

The eye indeed is the Graha; it is controlled by the Atigraha, colour, for one sees colours through the eye. [III – II – 5]

- How to reconcile.
- How you reconcile first Sutra...?
- Devata bound Indriyam Devata for Upasana purpose – Not required.

Siddhanta :

- This Sutra..... General Analysis – First Sutra.

Conclusion :

- Devtas are required.

- Only with blessing of Devatas, Karanams function.
- Jyotihi – Agni Devata..... Diety of Adhishtana.
- Devata required - No Logic, Apaursheya Vishaya.

	Devata
Srotram	Dig
Tvak	Vayu
Chakshu	Agni
Rasana	Ashvinou

- Not available for Pratyaksha.
- Anumana..... Only Sruti Vakayam.

Gita :

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

The Seat (body0, the doer (ego), the various kind of organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth. [Chapter 18 – Verse 14]

- Without Adhishtana Devata – No Transaction.
- Prayashchitta Karma – Proposition of that Devata.
- Surya Namaskara – Eye Problem.
- Logic – Sruti Vakayam.

Word Analysis :

- Jyotir Aadhi, Adhishtananm ty Tada Nababat.

a) Tu :

- Indeed

b) Jyotir Adhi - Adhishtanam :

- Agni Devata – Fire etc., are presiding Dieties – Of sense organs.

c) Tada Mananat :

- Since they are revealed by Sruti.

Significance :

a) Jyoti :

- Agni devata.... Etc.,

b) Aadhi :

- Etc

c) Adhishtana Devata :

- Agni.

d) Tu :

- Purva Pakshi – Nishedarthaha.
- To Speak – need blessing of Agni Devata.
- Locked Jaw – without Devata.
- Why it happened – Can't say.
- Devata withdraws – Because of Purva Karma only.
- When Punya Karma comes O.K.

e) Tada Mananat – Tasya Aamanam :

- Every organ presided by Devata Amananat.
- There is Sruti Statement.

a) Aitreya Upanishad :

अग्निर्वाग्भूत्वा मुखं प्राविशत्
द्वायुः प्राणो भूत्वा नासिके प्राविशदात्
अदित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविश
दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्
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b) Mundak Upanishad :

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

Gatah kalah pancadasa pratistha devasca sarve prati-devatasu ।
karmani vijnana-mayas-ca atma pare-'vyaye sarva eki-bhavanti ॥ 7 ॥

The fifteen Kala-s (parts) enter into their elements, their Devata-s (senses) into their corresponding Deva-s (deities), and their deeds and their 'Self-full-of-knowledge' (intellectual self) all get united, in the highest and imperishable Brahman. [III – II – 7]

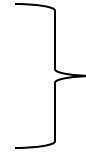
- Devata Amsha goes back to Devata.

Mahabharata Vakya :

- Vag Adhyatamam – Prahuhu.
- Brahmananda Darshinaha , Vaktam Adibutanacha Vanihi Adichashuhu.

Baganvatam :

- Adhyatama – Adibuta.
- Adideiva – In Sruti – descriptions.
- Adhyatma = Jiva.
- Adibuta = Jagat
- Adideiva = Ishvara / Hiranyagarbha / Devata Ansha
- 3 makes the world go around.
- How do you answer EKA + Purva Pakshi?



Tripod makes things happen

EKA :

Indriyams :

- Svatantram – Don't see devata.
- Devatas presence revealed through Sruti.
- No Right to negate Devata.
- Devata not seen, not because it is not there.
- It is Aupurusheya Vishaya – Sruti Pramanam.
- Without Sruti scope, Veda Scope can't recognise them.

Purva Pakshi :

- If Devatas redirected why Brihadaranyaka Upanishad does not mention them?
- Chakshusha Chakshu Pashyati.

- Aartha Bhaga – Yajnavalkya Brahmana.



Student

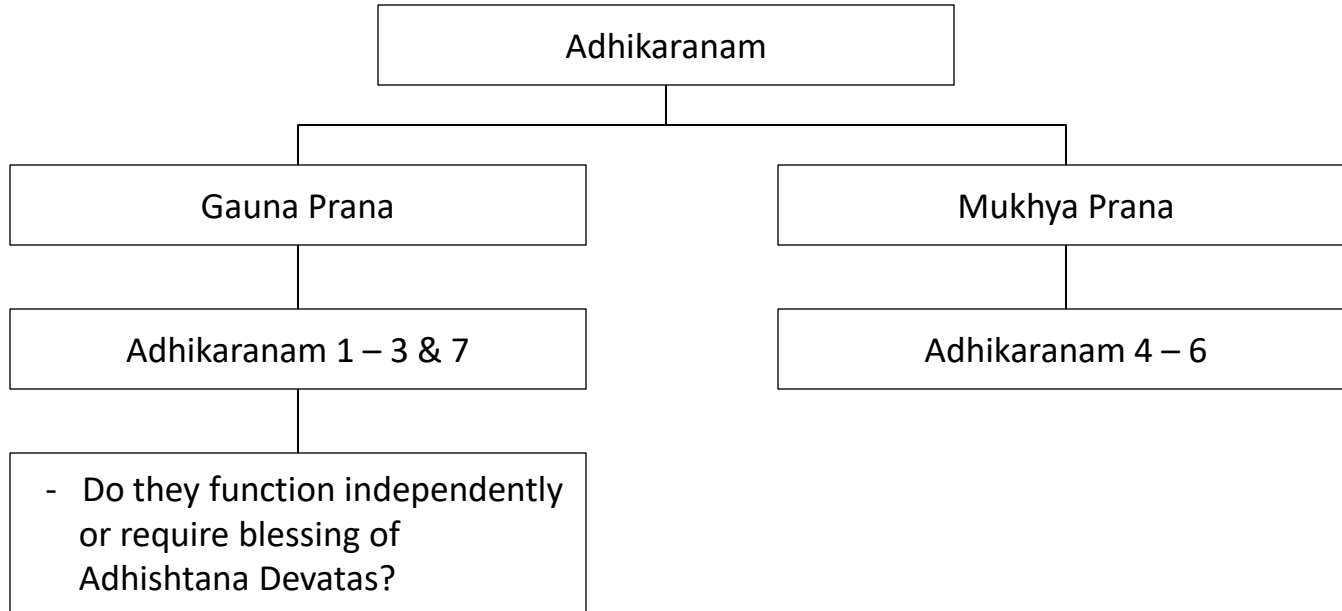
- Not mentioning of Devata is not negation of Devata.
- Raman has come to class – Not equal to Krishnan has not come to class.
- Devata not negated.
- Why Upanishad does not mention Devata?
- Arthabhagas question only on Graha – Adhyatama and Atigraha – Adhibutam Not an Adideivam.
- Grahaha – Adyatma – Atigraha – Adibutam.

Sutra 2 – 4 – 15 :

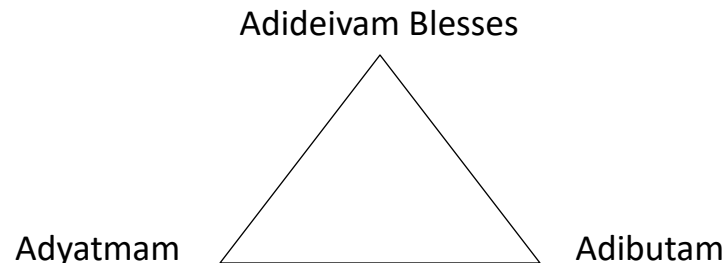
प्राणवता शब्दात् ।

Pranavata sabdat ।

(The gods are not the enjoyers, but the soul, because the organs are connected) with the one (i.e., the soul) possessing them (a thing we know) from the scriptures. [II – IV – 15]



- Karanams – Adhyatmam can function in the field of Adibutam only when blessed with Adideivam.



- Don't see Adideivam Aupurusheya Vishaya.

Purpose of Veda :

- To teach what is not Available for Pratyaksha and Inference.

Definition of Veda :

- Source of knowledge for things beyond perception, logic and Science.

15th Sutra :

प्राणवता शब्दात् ।

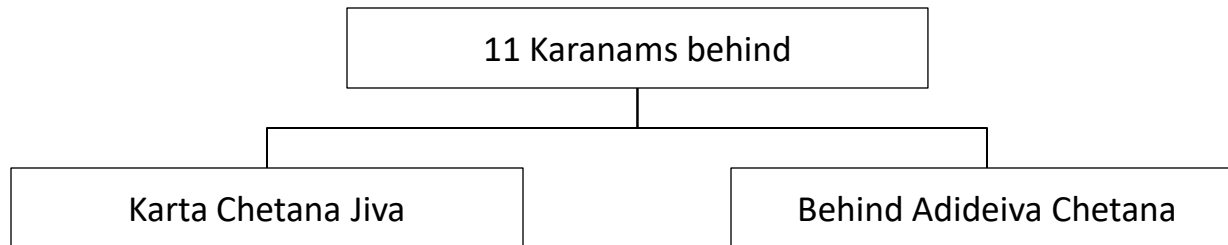
Pranavata sabdat ।

(The gods are not the enjoyers, but the soul, because the organs are connected) with the one (i.e., the soul) possessing them (a thing we know) from the scriptures.
[II – IV – 15]

- Previous Sutra leads to new question which is answered in 15 + 16 Sutra.

Question :

- Karanam functions by the grace of Adideiva – Chetna Tatvam.
- 11 Karanams meant for utility of Jiva – who is also Chetnam.



- Every Karanam based on 2 Chetana Tatvams.

Question :

- Which Chetana Tatvam becomes Karta + Bogta?
- Hands behind action.

- Indra Devata behind Hand.
- Who is Karta? Jiva Or Indra? Or Teamwork? Partial Kartrutvam for both?
- Same question for Bokta also.
- Is Indra Bokta of good + Bad Karmas of Jivas?
- Good + Bad Karmas share Papam – Indra + Jiva 50% each?
- How Kartrutvam and Boktrutvam explained?
- Are Karanams connected to Jiva as Karta or Adhishtana Devata.
- Same question in another way, Adhishtana is Karta or Jiva is Karta?

Technical :

- Karanam belongs to Adhishtana Devata – Do they become accountable – Responsible.
- or
- Whether Karanams belong to Jiva and Jiva accountable for actions?

Vyasa :

- Adhishtana Devatas behind Karanams for blessing but not directly connected to Karanams, not accountable for activity.
- Don't incur Papam, Punyam for activity of Karanam. Their blessing required.
- Surya Prakasha blessing required for days activities of Individual.
- Surya Prakasha Sahaya class goes on. Not accountable for Good + Bad actions.
- Jiva alone linked to Karanams, Jiva operator of Karanam. Karanam Prayogta Karta alone Bokta faces music.
- This is essence of Sutra.

Word Analysis :

a) Pranavata :

- Sense organs are connected to Jiva only.

b) Shabadat :

- Since this is revealed by the Sruti.
- Therefore Jiva alone is Karta and Bokta.

Significance :

a) Pranavan :

- Jiva.
- Pranavata – Sa Kara – Pullinga – Tritiya – Eka with Jiva alone is connection of 11 sense organs and not with Adhishtana Devata. Distantly blesses but not connected.

b) Shabdat :

- Sruti makes it clear.

Sruti :

Chandogya Upanishad :

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः
पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा
गन्धाय घ्राणमथ यो वेदेदमभिव्याहराणीति स
आत्माभिव्याहाराय वागथ यो वेदेदं शृण्वानीति
स आत्मा श्रवणाय श्रोत्रम् ॥ ८.१२.४॥

**Atha yatra itad akasamanuvisannam caksuh sa caksusah
puruso darsanaya caksuratha yo vededam jighraniti sa atma
gandhaya ghranamatha yo vededam abhivyaharaniti sa
atmabhivyaharaya vagatha yo vededam srnavaniti
sa atma sravanaya srotram || 8.12.4 ||**

Next, this organ of vision lies inside the space in the eyes. That is where the deity presiding over the eyes [i.e., the Self] is. The eye is the instrument through which the Self sees. Next, the one who knows “I am smelling this” is the Self. The organ of smell is the instrument through which the Self smells. Next, the one who knows I am speaking this is the Self. The organ of speech is the instrument through which the Self speaks. Next, the one who knows I hear this is the Self. The organ of hearing is the instrument through which the Self hears. [8 – 12 – 4]

- Whoever says I am smelling this object- or hearing, tasting.... that Jiva alone is Karta, agent of action.
- Saha Atma = Subject.
- Grana Indriyas are Jivas instruments and not Adhishtana's instruments.
- It is my instrument and I am operator, I am subject both as Karta and Bhokta.

Shankara :

Reasons :

- If Adhishtana Devatas are subject, 2 Problems.

a) In every individual, 11 organs are there and 11 activities - seeing, hearing, smelling....

- 11 Adhishtana Devatas + 11 subjects behind everybody.
- I - will not be one.
- 11 different subjects in every body.
- Many subjects at home hence quarrel and 3rd world war.
- Different subjects with separate opinions.
- Bahu Kartrutva and Boktrutva Prasangaha.
- Plurality of Kartas + Buktas in every individual.

b) Since different activity by different Adhishtana Devatas, no Adhishtana Devata will know others activity.

- Writing – Impossible.
- Hearer – Dik Devata.
- Writer – Indra – will never know what Dik heard.
- Utter Confusion.
- One Jiva should be subject not pluralistic Adhishtana Devata.

Dosha :

- Anusandhana Abava Prasangaha Individual incapacity to recollect activity of all organs.

- Each activity backed by different subject.

Anusandhana :

- I heard that - I see that.
- One constant I am connected to 11 sense organs.
- Jiva – One in Body.
- Adhishtana Devata Many.
- Anusandanam has to be done by one Jiva – who is Karta, Bokta.

Sutra 16 :

तस्य च नित्यत्वात् ।

Tasya cha nityatvat ।

And on account of its (soul's) permanence (in the body it is the enjoyer, and not the gods). [II – IV – 16]

- Jiva has connection to 11 Organs as his own instruments in every birth eternally.
- Jiva quits body – Rented house.
- Careful in taking away 11 organs.

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Jiva drags 11 Organs from Shariram.
- Jiva holds to Karanams while living, carries Karanams in travel, places each Karanams in 11 Golakams and Jiva gathers fresh experiences in fresh fields.
- New fields, new body, new experiences.

- Jiva = Permanent Bokta + Karta of his experiences.
- Adhishtanam never becomes Bokta, Karta of Jivas experiences.
- Adhishtana Devata does not temporarily borrow Kartrutvam

Previous Sutra :

- Has no Kartrutvam.
- Always Jiva responsible for activity.
- Jiva alone connected to 11 Organs.
- Jiva with Karanam chooses next body.
- Direction, Loka, Shariram chosen by Jiva for its experiences.
- If I choose Svarga Adhishtana Devta experiences Sukham, I will be angry.
- Jiva chooses for its own experiences, it is Karta Bokta.
- General Analysis over.

Word Analysis :

a) Cha :

- Moreover.

b) Nityatvat :

- Due to permanence.

c) Tasya :

- Of that connection.
- Jiva is always Karta, Bokta.

Significance :

a) Nityatvat :

- Because of Permanency.

b) Tasya :

- Of that Jiva Karana Sambanda, Connection between 11 Karanams one Sambanda – Nityatvat.

c) Cha :

- Conjugation additional information.
- How Jiva – Karana Sambanda is Nitya?
- In Tarqa not Nityam, we get fresh set of organs in every Janma.

Vyasa :

- Next physical body, we are carrying – 3rd Adhyaya – First Pada.
- How do you know same Karanam carried?
- Blind now – Next Janma Seer.
- no defect of Karanam.
- It is obstacle of Karanam by Papa Pratibanda. Papam will withdraw Adhishtana Devta function.
- Have same set of Karanams, in every Janma.
- In Plant, 11 Karanam are there, Plant has no Golakams.
- Karanam dormant, non-functioning in plants, they exist.
- How do you know?

Sruti :

Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रतीत्याहुः;
एकीभवति, न रसयत इत्याहुः; एकीभवति, न वदतीत्याहुः;
एकीभवति, न शृणोतीत्याहुः; एकीभवति, न मनुत इत्याहुः;
एकीभवति, न स्पृशतीत्याहुः; एकी-भवति, न विजानातीत्याहुः;
तस्य ह्येतस्य हृदयस्याग्रं प्रद्योतते; तेन प्रद्योतेनैष
आत्मा निष्क्रामति—चक्षुष्टो वा, मूर्ध्नो वा, अन्येभ्यो वा
शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणोऽनुत्क्रामति;
प्राणमनुत्क्रामन्तं सर्वे प्राणा अनुत्क्रामन्ति; सविज्ञानो
भवति, सविज्ञानमेवान्वचक्रामति। तं विद्या-कर्मणो
समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ;
ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ;
ekībhavati, na śṛṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ;
ekībhavati, na sprśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ;
tasya haitasya hṛdayasyāgraṃ pradyotate; tena pradyotenaīṣa
ātmā niṣkrāmati—cakśuṣṭo vā, mūrdhno vā, anyebhyo vā
śarīradeśebhyaḥ; tamutkrāmantaṃ prāṇo'nūtkrāmati;
prāṇamanūtkrāmantaṃ sarve prāṇā anūtkrāmanti; savijñāno
bhavati, savijñānamevānvavakrāmati | taṃ vidyākarmaṇī
samanvārabhete pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, He does not smell. (The tongue) becomes united; then they say, He does not taste. (The vocal organ) becomes united; then they say, He does not speak. (The ear) becomes united; then they say, He does not hear. (The manas) becomes united; then they say, He does not think. (The skin) becomes united; then they say, He does not touch. (The intellect) becomes united; then they say, He does not know. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [IV – IV – 2]

- When Jiva Quits, Mukhya Prana goes with Jiva.
- 11 Organs – Gauna Prana – Anukramanti travel with Jiva.

Smrithi :

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

Gita :

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtain a body, and when He leaves, it He takes these and goes (with them) as the wind takes the scents from their seats (the flowers). [Chapter 15 – Verse 8]

- Jiva Karana Sambanda – Nitya Jiva alone Karta, Bokta for Sharirams Activities.

Shankara :

More Reasons :

- a) If Adhishtana Devata becomes Karta, Bokta behind Karanams, I am in Bhu Loka..... My Karanams going to receive Punya Papa Phalam.
- b) If Adhishtanaa Devta becomes Bokta, Devatas will be experiencing Punya Papa Phalams – behind Karanams in Bhu Loka and Naraka Loka
 - Sense organs behind Jiva.
 - Same Indra, Agni, Devatas in Nara Loka, will enjoy Sukham, Dukham of all Lokas.
 - Indra will have no additional benefit of Svarga Loka.
 - Punya Phala Anubhava alone in Svarga only. They will not experience Papa Phalam also.

Sruti :

Brihadaranyaka Upanishad :

अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति ; स वै दैवः
प्राणो यः संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति ;
स पर्वचित्सर्वेषां भूतानामात्मा भवति ; यथैषा देवतैवं सः ;
यथैतां देवतां सर्वाणि भूतान्यवन्ति, एवं हैवंचिदं सर्वाणि
भूतान्यवन्ति । यदु किंचेमाः प्रजाः शोचन्ति, अमैवासां
तद्भवति, पुण्यमेवामुं गच्छति, न ह वै देवान् पापं
गच्छति ॥ २० ॥

adbhyascainaṃ candramasasca daivaḥ prāṇa āviśati; sa vai daivaḥ
prāṇo yaḥ saṃcaramṣcāsaṃcaramṣca na vyathate, atho na riṣyati;
sa evaṃvitsarveṣāṃ bhūtānāmātmā bhavati; yathaiṣā devataivaṃ saḥ;
yathaitāṃ devatāṃ sarvāṇi bhūtānyavanti, evaṃ haivaṃvidaṃ sarvāṇi
bhūtānyavanti | yadu kiṃcemāḥ prajāḥ śocanti, amaivāsāṃ
tadbhavati, punyamevāmuṃ gacchati, na ha vai devān pāpaṃ
gacchati || 20 ||

- Devas only experience Punya Sukham not Papa - Phalam Dukham.
- This statement is falsified. If Devatas are Boktas of my Punya Papam also.
- Shankara refutes Adhishtana Devata as Bokta.

Final Argument :

- Adhishtana Devata can't experience Sukham – Dukham through by Karanams in my body.
- Indra has own physical body + own organs + is Bokta through his specific organ. Can't become bokta through my organ.
- Indra only blesser Anugrahakara bavati.
- Jiva only connected to Eka Dasa Indriyani.
- Seventh Adhikaranam Over.

Conclusion :

- Gauna Prana Indriyams function and become Karta with blessing of Adhishtana Devata.
- 3 Topics – Gauna Prana – Utpatti, Sankhya, Parimana.
- Now fourth Prana : Adhishtana Devta of Gauna Prana.
- 4 Adhikaranam, 4 Topics – of Gauna Prana.

8th Adhikaranam :

Sutra 17 :

त इन्द्रियाणि तद्व्यपदेशादन्यत्र श्रेष्ठात् । Ta Indriyani tadvyapadesadanyatra sreshthat ।

They (the other Pranas) are senses, on account of being so designated (by the scriptures), with the exception of the best (the chief Prana). [II – IV – 17]

General Introduction :

- 3 Sutras - 17, 18, 19.
- Indriyaniadhikaranam. Deals with Gauna Prana only.

Gauna Prana :

- 1, 2, 3, 7, 8 Adhikaranams.
- Indriyam = Gauna Prana.
- Mukhya Prana – 4, 5, 6 Adhikaranams.

Fundamental question :

- Why should you accept there are sense organs at all in the Individual?
- Why sense organs accepted as separate Tattvam?
- Fundamental question – Mukhya Prana – 5 Physiological functions, different faculties of one Prana.
- Not Pancha Tatvam – Sutra 12.

पञ्चवृत्तिर्मनोवद् व्यपदिश्यते । Panchavrittirmanovat vyapadisyate ।

It is taught as having a fivefold function like the mind. [II – IV – 12]

- Panch Vritti .
- Prana = One Tatvam – 5 Functions Prana, Apana, Vyana, Samana, Udana.
- All sensory functions, activities different can't be taken as function of one Prana.
- Eka Dasa Vrittiaya – Why Gauna Prana, why 11 sense organs not included in Prana?

Sutra 2 – 4 – 17 :

त इन्द्रियाणि तद्व्यपदेशादन्यत्र श्रेष्ठात् । Ta Indriyani tadvyapadesadanyatra sreshthat ।

They (the other Pranas) are senses, on account of being so designated (by the scriptures), with the exception of the best (the chief Prana). [II – IV – 17]

8th Adhikaranam :

General Introduction :

- Whether sense organs should be considered separate Principle or as different aspects of Prana?
- Mind + Sensory functions not functions of prana

Purva Pakshi :

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Sense organs separate – Different from Mukhya Prana – Indriyas separate.
- Pranas taken distinctly for origination.

अथातो व्रतमीमांसा ; प्रजापतिर्ह कर्माणि सृजते, तानि
सृष्टान्यन्योन्येनास्पर्धन्त—वदिष्याम्येवाहमिति वाग्दध्रे,
द्रक्ष्याम्यहमिति चक्षुः, श्रोष्याम्यहमिति श्रोत्रम्, एवम-
न्यानि कर्माणि यथाकर्म ; तानि मृत्युः श्रमो भूत्वोपयेमे,
तान्याप्नोत्, तान्याप्त्वा मृत्युरवारुन्ध ; तस्माच्छ्राम्यत्येव
वाक्, श्राम्यति चक्षुः, श्राम्यति श्रोत्रम् ; अथेममेव नाप्नो-
द्योऽयं मध्यमः प्राणः ; तानि ज्ञातुं दधिरे । अयं वै नः श्रेष्ठो
यः संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति, हन्तास्यैव
सर्वे रूपमसामेति ; त एतस्यैव सर्वे रूपमभवन्, तस्मादेत
एतेनाख्यायन्ते प्राणा इति ; तेन ह वाव तत्कुलमाचक्षते
यस्मिन्कुले भवति य एवं वेद ; य उ हैवंविदा स्पर्धतेऽनु-
शुष्यति, अनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मम् ॥ २१ ॥

athāto vrata-mīmāṃsā. prajāpatir ha karmāṇi sṛjate, tāni sṛṣṭāni
anyo'nyenāspardhanta. vadiṣyāmy evāham iti vāg dadhre;
drakṣyāmy aham iti cakṣuḥ; śroṣyāmy aham iti śrotram;
evam anyāni karmāni yathā karma; tāni mṛtyuḥ śramo bhūtvā upayeme;
tāny āpnot; tāny āptvā mṛtyur avārundha; tasmāt śrāmyaty eva vāk,
śrāmyati cakṣuḥ, śrāmyati śrotram, athemam eva nāpnot yo'yaṁ
madhyamaḥ prāṇaḥ. tāni jñātum dadhrire. ayaṁ vai naḥ śreṣṭho
yaḥ saṁcaramś cāsamcaramś ca na vyathate, atho na riṣyati,
hantāsyaiḥ sarve rūpam asāmeti: ta etasyaiḥ sarve rūpam abhavan,
tasmād eta etainākhyāyante prāṇā iti. tena ha vāva tat kulam ācakṣate,
yasmin kule bhavati ya evaṁ veda. ya u haivaṁ vidā spardhate, anuśuṣyati,
anuśuṣya haivāntato mriyate, iti adhyātmam ॥ 21 ॥

Now a consideration of the vow : Prajapati projected the organs. These, on being projected, quarrelled with one another. The organ of speech took a vow, I will go on speaking. The eye : I will see. The ear : I will hear. And so did the other organs according to their functions. Death captured them in the form of fatigue - it overtook them, and having overtaken them it controlled them. Therefore the organ of speech invariably gets tired, and so do the eye and the ear. But death did not overtake this vital force in the body. The organs resolved to know it. This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well let us all be of its form. They all assumed its form. Therefore they are called by this name of Prana. That family in which a man is born who knows as above, is indeed named after him. And he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body. [I – V – 21]

- Te = All sense organs.
- Sense Organs – Agni Chakshur, Srotram assumed the form of Mukhya Prana.

Context :

- All Sense organs created by lord. All started functioning and got tired.
- Yama Dharam Raja :

Kala Tatvam is the weakening principle makes them tired (Mrityu).

- Sense organs started observing Mukhya Prana, which maintained life never tired.
- Jagrat, Swapna Sushupti – Active.
- If we assume Prana Rupam, we can work tirelessly.
- Sense organs took form of Mukhya Prana and got name of Gauna Prana.
- Sense organs not separate Tattvam, included in Prana, Prana equated to sense organs.

Confusion :

- Separate them or equate them?
- Veda – Apramanam.

Second stage Eka Desi:

- Second option – Brihadaranyaka Upanishad Correct.
- Sense organs must be included in Prana not separate.
- How to reconcile Mundak Upanishad?
- Need not be separately mentioned within Prana – Indriyams included.
- Casually enumerates separately.

Nyaya :

- Bo Bali Varda Nyaya.
- Nyaya = Maxim.
- Bo = Female cow / Male Bull
- Manushaya = Purusha / Stree
- Bali Vardaha = Male Bull.
- Bring Cow + Bull.
- Gam Anaya = Gam Bali vardan Cha Anaya.
- Cow + Cow – Bali Vardha used simultaneously.

- Ga – Includes Bull.
- For clarity Bali Varda included.
- Gam = Only Cow / Female.
- Go Bali Vardana – Use of word for clarity.
- Previous Sutra modified accordingly.
- Man is thinking living being.
- In Dictionary – Man = Human being includes woman.
- Man includes woman = Bo Balivardhana Nyaya.
- Prana includes Indriyas but sometimes separately mentioned.
- Eka Matam – Sense organs are functions of Prana – Not separate Tatvam.
- Siddhanta – 3 Sutras 17, 18, 19.

General Analysis : 17th Sutra

- Sense organs should be taken as separate Tatvam.
- Separate name given “Indriyas” not Prana.

Word Analysis :

- Te Indriyani Tat Vyapadeshat Anyata.

a) Te :

- Secondary Pranas are specified as.

b) Indriyani :

- Same organs.

c) Tad Vyapadeshat :

- Because of this specification.

d) Anyatra :

- Secondary Pranas are distinct from primary Pranas.

Significance :

a) Te :

- Gauna Prana -11.

b) Indriyani = Uchyante :

- They are specified as sense organs Mundak Upanishad – Chapter 2 – 1 – 3.

c) Indriya Rupa – Tad Vyapadeshat :

- Because of specification as sense organs.

d) Anyata Sreshtaha:

- Distinct – Anye
- Secondary Pranas distinct from Mukhya Pranas (Sreshtaha)
- Apana, Vyana, can be included not sense organs.

Sutra 18 :

भेदश्रुतेः ।

Bhedasruteh ।

(On account of the) scriptural statement of difference. [II – IV – 18]

- 17 District Name
- 18 Upanishad discusses Indriyas separately gives separate status.
- Welcome address VIP – mentioned in order of status.

Brihadaranyaka Upanishad :

अथ हेममासन्यं प्राणमूचुः, त्वं न उद्गायेति ;
तथेति, तेभ्य एष प्राण उद्गायत् ;
ते विदुरनेन वै न उद्गात्रात्ये-ष्यन्तीति,
तमभिद्रुत्य पाप्मनाविध्यन् ;
स यथाश्मानमृत्वा लोष्टो विध्वंसेत,
एवं हैष विध्वंसमाना विष्वञ्चो विनेशुः,
ततो देवा अभवन्, पराऽसुराः ; भवत्यात्मना,
परास्य द्विषन्प्रातृव्यो भवति य एवं वेद ॥ ७ ॥

atha hemam āsanyam prāṇam ūcuḥ, tvam na udgāya iti,
tatheti: tebhya eṣa prāṇa udagāyat;
te vidur anena vai na udgātrātyeṣyantīti.
tam abhidrutya papmanāvidhyan;
sa yathā āsmānam ṛtvā loṣṭo vidhvaṁseta,
evaṁ haiva vidhvaṁsamānā viṣvañco vineśuḥ,
tato devā abhavan, parāsurāḥ; bhavaty ātmanā
parāsyā dviṣan bhrātṛvyo bhavati ya evaṁ veda ॥ 7 ॥ 509

Then they said to this vital force in the mouth. Chant (the Udgitha) for us. All right, said the vital force and chanted for them. The Asuras knew that through this Chanter the gods would surpass them. They charged it and wanted to strike it with evil. But as a clod of earth, striking against a rock, is shattered, so were they shattered, flung in all directions, and perished. Therefore the gods became (fire etc.), and the Asuras were crushed. He who knows thus becomes his true self, and his envious kinsman is crushed. [I – III – 7]

Story :

- Deva - Asuras fight.
- Devas wanted strength, Adrishta, Punyam.... Udgita Ohmkara Upasana.
- Each organ does Upasana.
- Vak, Chakshu, Manaha does Upasana.
- Asura's worried and attack sense organs.
- Sense organs have done good actions.
- We see, hear, Eat, Talk good + Bad as per Papam + Punyam.
- Every sense organs can't complete Upasana – because of Papa Karma attack by Asuras.

Brihadaranyaka Upanishad : Chapter 1 – 3 – 7

- After exhausting all organs, Devatas approached Prana to practice Upasana , when Pranas were doing Upasanas, Asura attacked.
- Prana destroyed Asuras, made Asuras incapable of affecting Prana.
- Clod of earth thrown on hard stone gets destroyed, similarly Prana destroyed Asuras.
- Sense organs discussed separately in Sruti, hence Distinct.
- Prakarana (Topic) Bheda.

Word Analysis :

Bheda Srutehe :

- Because of differentiating scriptural text they are different.

Significance :

a) Sruti :

- Vedic Vakayams, Vedic Prakaraha.

b) Bheda :

- Distinguishing, Separating, Discriminating portion.

c) Prana :

- Indriya portions separated.

d) Atha :

- New topic – Prakarana.
- New Paragraph.

Gita :

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ १.२० ॥
हृषीकेशं तदा वाक्यमिदमाह महीपते।

Then, seeing the people of Dhrtarastra's party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Padu, whose ensign was a monkey, took up his bow and said these words to Krsna (Hrsikesa), O Lord of the earth! [Chapter 1 – Verse 20]

- Upto that Direction of war.. After that Geeta Upadesha.

Brihadaranyaka Upanishad :

अथ हेममासन्यं प्राणमूचुः, त्वं न उद्गायेति ;
तथेति, तेभ्य एष प्राण उद्गायत् ;
ते विदुरनेन वै न उद्गात्रात्ये-ष्यन्तीति,
तमभिद्रुत्य पाप्मनाविध्यन् ;
स यथाश्मानमृत्वा लोष्टो विध्वंसेत,
एवं ह्येष विध्वंसमाना विष्वञ्चो विनेशुः,
ततो देवा अभवन्, पराऽसुराः ; भवत्यात्मना,
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tam abhidrutya papmanāvidhyan;
sa yathā āsmānam ṛtvā loṣṭo vidhvaṁseta,
evam haiva vidhvaṁsamānā viṣvañco vineśuḥ,
tato devā abhavan, parāsurāḥ; bhavaty ātmanā
parāsyā dviṣan bhrātṛvyo bhavati ya evam veda ॥ 7 ॥

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- Prana = Mukhya Prana.
- Indriya – Separate.

Sutra 19 :

वैलक्षण्याच्च ।

Vailakshanyaccha ।

And on account of the difference of characteristics. [II – IV – 19]

- Differentiate Prana and Indriyas

Two Reasons :

- a) Name – Prana Indriya different name.
- b) In Shashtra discussed separately, given separate status.

3rd Reason :

- Separate distinct function performed by Prana and Sense Organs.
- Not one Tatvam but 2 separate Tatvams.

Mukhya Prana :

- Keeps living.
Being Surviving.
- Not one of transaction.

What are you doing ?

- Not living, surviving.
- Surviving not action, Living fundamentally required for Transaction.

- Survival – Maintenance Function of Prana.
- Eka Dasa Indriyani meant for transactions in in life.
- Superiority, Integrity of of living beings measured in terms of transactions not survival Male / Female / Animal / Plant / Brahmana/ Brahmachari - Living common – No gradation in survival.
- Hence Ahimso Paramo Dharma.
- Life equal in all beings.
- Prani – Ahimsa, Appreciate equally to all living beings.
- Transactions make living being superior or Inferior.
- Triputi – Adhyatmam, Adibutam differences come because of 2 functions different.

Jagrat / Svapana	Sushupti
<ul style="list-style-type: none"> - Transactions come and go. - Savikalapaka Avasta. 	<ul style="list-style-type: none"> - No Transactions. - Triputi Subsides. - Savikalpaka Avasta Subsides. - Nirvikalpaka Avasta , Prana functions, continues. - Essential service goes on all the time.

- Non essential Service Important.

Executive	Administrative / Bureaucracy
<ul style="list-style-type: none"> - Legislature - Parliament - Police - Determine Direction 	<ul style="list-style-type: none"> - President Rule – State survives - Government

- Function different, both distinct, can never be equated.

Word Meaning :

Vailakshanyat Cha :

- Because of their distinct nature they are different.

Significance :

a) Vailakshanya : Distinct

- Nature of Prana + sense Organs.

Sense Organs	Prana
Can afford to stop in Sushupti	Can't stop in Sushupti

- Here separate Tatvam - Third reason over.

b) Cha :

- Addition of reason

Refute Eka :

- Who said, Prana + Sense organs should be taken as one principle.
- Took support of Sruti.
- All sense organs said – Let us assume nature of Prana.
- Te Asaya abava Rupe...
- Sense organs assumed nature of Prana, not became one with Prana, If so in Sushupti will keep functioning if Prana is alive and active.
- Sense organs borrowed Kriya Shakti from Prana, just as electricity lends power to Gadgets, sense organs are Gadgets borrow energy from Prana, not because one with Prana.

Ekadesi :

- Takes statement literally which is not correct.

Purva Pakshi :

- Sruti contradictory.

Siddanti :

- Take Sruti statement – as though one – because they borrow energy from Prana.
- I lend support – Example : We have achieved everything with your grace, student tells Guru.

Guru	Student
Support + blessing	Puts Individual effort

Brihadaranyaka Upanishad :

- As though one with Prana, because they borrow Shakti.
- Sense organs born out of Sattva Guna. Have only Jnana Shakti.
- Prana born out of Rajo Guna.
- Prana alone has Kriya Shakti.
- Prana lends Kriya Shakti to sense organs.
- Eighth Adhikaranam over.
- Sense organs not aspect of Prana – Separate Tattvam Compare + Contrast.

5 th Adhikaranam	8 th Adhikaranam
<ul style="list-style-type: none">- Prana product of sense organs.- Sense organs → Independent- Prana → Dependent.	<ul style="list-style-type: none">- Prana → Independent- Sense organs → Depend on Prana.

Attempt of Ekadesi :

- Wanted to equate Prana + Sense organs.

Siddanti :

- Both separate Tattvams.
- Can't be equated.
- Eighth Adhikaranam – 19th Sutra over.

9th Adhikaranam – 3 Sutras :

Sutra 20 :

संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्कुर्वत उपदेशात् । Samjnamurtiklriptistu trivritkurvata upadesat ।

But the creation of names and forms is by Him who does the tripartite (creation), for so the scriptures teach. [II – IV – 20]

Adhikaranam 1 – 8	Adhikaranam 9
<ul style="list-style-type: none"> - Sukshma Shariram - Bautika Prapancha and Indriyani - Elemental - Mukhya Prana and Gauna Prana (11 Sense organs) - Product of elements = Elemental - Sukshma Prapancha Bautika Shrishti Virodha Parihara. - 2nd Pada - Buta Srishti 	<ul style="list-style-type: none"> - Elements - Sthula Bautika - Prapancha Srishti - Sthula gross Universe

- Creation of gross Universe – seeming contradiction resolved.

Topic :

- Sthula Bautika Prapancha Srishti Sruti Virodha Parihara.
- 3 Stages Purva Pakshi / EKA / Siddanti

Purva Pakshi :

Chandogyo Upanishad :

सेयं देवतैश्चत हन्ताहमिमास्तिस्त्रो देवता अनेन
जीवेनात्मनानुप्रविश्य ना-मरूपे व्याकरवाणीति २

**Seyam devataiksata hantahamimastisro devata anena
jivenatmananupravisya namarupe vyakaravaniti II 2 II**

That god [Existence] decided : Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms. [6 – 3 – 2]

- Sashta Adhayaya.
- Seyam Devta Ikshata

Creation :

First Step :

- Brahman with Maya Shakti existed all alone.

Second Step :

- Created 3 elements.
- Sukshma Buta Srishti.
- Not Sukshma Prapancha Srishti.
- 3 Subtle elements + Elements created first.
- Sukshma Buta Srishti + Sukshma Prapancha Sristhi



1st Step



3rd Step

- Sthula Prapancha not yet born.

4th Step :

- Ishvara thought – Anupravesha
- Let me enter Sukshma Prapancha in the form of Jiva.
- Jivena Atmana Anupraveshya.

5th Step :

- Having entered, thought, let me create Sthula Prapancha.
- Jiva seems to be creator of Sthula Prapancha.

Chandogyo Upanishad :

- Jiva = Sthula Prapancha Srishti Karta.
- No confusion regarding Sukshma Prapancha Srishti.



Purva Pakshi :

- Quotes 2nd statement.

Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ
नखाग्नेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः,
प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यन्श्चक्षुः, शृण्वन्
श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स
योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन
भवति ; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।
तदेतत्पदं यमस्य सर्वस्य यद्यमात्मा, अनेन ह्येतत्सर्वं
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं विन्दते
य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ
yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bharo vā
viśvam-bhara-kulāye, taṁ na paśyanti. a-kṛtsno hi saḥ,
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyamś cakṣuḥ,
śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny
eva. sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta
ekaikena bhavati, ātmety evopāsīta, atra hi ete sarva ekam
bhavanti. tad etat padanīyam asya sarvasya yad ayam ātmā,
anena hy etat sarvaṁ veda, yathā ha vai padenānuvindet.
evam kīrtim ślokaṁ vindate ya evaṁ veda. II 7 II

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When it does the function of living, It is called the vital force; when It speaks, the organ of speech ; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 – 4 – 7]

- Anupravesha Sruti
- Sat Bhedam Tarhi Anya Kritam Nanyat Tan Avyakritam... till Asit.
- Brahman / Ishvara in potential form as creator or Maya Shakti Sahitam – Brahman = Ishvara.
- That Brahman projected Srishti – Nama – Rupa.
- Brahman was there and Brahman created Nama – Rupa.
- Who is creator of Sthula Universe?
- Brahman or Jiva.
- Purva Pakshi - Upanishad contradicts – don't study Upanishad.

Eka :

- Sruti has to be validated.

Chandogyo Upanishad :

- Alone correct.
- Jiva alone creator of Sthula Bautika Prapancha.
- Ishvara creator of Sukshma Prapancha.
- Chandogyo takes pain to mention.
- What about Brihadaranyaka Upanishad?
- Ishvara direct creator of Sukshma Prapancha and indirect creator of Sthula Prapancha.
- Sakshat creator Sukshma Prapancha.
- Parampara (Indirect) Sthula Prapancha creator.
- God creator carpenter, carpenter created desk.
- God created Jiva – Jiva created Universe.
- Siddanti – In Sutra 20.

Sutra 20 :

General Analysis :

Vyasa :

- Ishvara alone creator of Sthula Prapancha also.
- Brahma Eva Vyakruta Karta Natu Jiva.

Chandogyo Upanishad :

- Let me enter Sukshma Prapancha as Jiva and create Sthula Prapancha.

Lecture 236 (Continued)

2nd Chapter – 4th Pada – 9th Adhikaranam

Sutra 20 :

संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्कुर्वत उपदेशात् । Samjnamurtiklriptistu trivritkurvata upadesat ।

But the creation of names and forms is by Him who does the tripartite (creation), for so the scriptures teach. [II – IV – 20]

- See next Sentence....
- Sthula Prapancha can be created of sthula Bhuta.
- Intermediary : Suksham Elements and elements born.
- Sthula not born.
- Before Gross universe, gross elements to be created first.
- Let me convert Sukshama Bhutas to gross form.
- 1st - Grossification.
- No Jiva for Grossification.
- Let me grossify and create gross elements for creation of gross universe.
- Ishvara alone creator of gross elements and Gross Universe also.

Chandogya Upanishad :

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं
देवतेमास्तिस्त्रो देवता अनेनैव
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ३

**Tasam trivrtam trivrtamekaikam karavaniti seyam
devatemastisro devata anenaiva
jivenatmananupravisya namarupe vyakarot II 3 II**

Sat [Existence] thought, I shall divide each of these three deities threefold. Then, having entered into these three deities as the individual self, he manifested himself as names and forms. [6 – 3 – 3]

- Let me create gross elements Brahman thought in the beginning.
- Brahman created five gross elements for creation of gross universe.
- Jiva not creator of gross elements or elementals.

Word Analysis :

a) Samanjya Murti Cliptihi :

- Creation of gross names and forms.

b) Tu :

- Is indeed function.

c) Trivit Kurvataha of Brahman :

- Who creates the gross elements?

d) Updeshat :

- Since it is mentioned in Sruti statement.

Significance :

Samjanya Murti Cliptihi :

a) Samjanya Murti :

- Samjanya = Nama
- Murthi = Rupam
- Nama Rupam = Vyakarnam Srishti.

b) Tu :

- To negate Purva Pakshi + Eka Deshi.

c) Trivit Kurvantaha Brahamanaha Vyaparaha :

- Functions of Brahman.
- What type of Brahman? Grossifier
- How grossification takes place?
- Subtle Elements - Pure Elements Without Mix of others.
- **5 Elements mixed :**
 - $1/2 + 1/8 + 1/8 + 1/8 + 1/8$ – is element.
 - $1/2 + 1/4 + 1/4 + 1/4$ – 3 elements.
- When Elements mingle together, grossification takes place.
 - Every element mix of 5.
 - No pure gross earth / water.
- Grossification process called...
 - Panchikaranam – Taittiriya Upanishad - 5 Elements.
 - Trivrutkaranam – Chandogya Upanishad - 3 Elements
- Trivit Kurvan Ishvara
- Trivit Karana Karta.
- Sashti Vibhati – It is a function of Lord.
 - = Creator of gross universe
 - = Gross elements Karta
- Ishvara is the creator of gross universe – Sthula Buta + Bautika - Karta Api Bavati.

d) Upadesha :

- Because of clear Upanishadic statement.
- 2nd Chandogyo Upanishad Statement - Clear
- 1st Chandogyo Upanishad Statement - Vague
- 2nd Statement – No Jiva reference.

Brahman Says :

- Let me grossify elements. That Brahman is creator of universe also.
- Upadeshat – Panchami, refers to Trivurtam Ekaike Kasravariyam iti Upedesha.

Shankara :

- Gives two more reasons.
- 1st statement - no vagueness.
- Study sentence clearly.
- **2 Parts :**
 - a) Having entered Sukshama Prapancha as Jiva.
 - b) Let me create Sthula Prapancha
- As Jiva it is associated only with entry, not verb of creation.
- Entry + creation = 2 Verbs.
 - ↓
 - Jivena Atmana associated with Jiva not creation
- Jivena Atmana Vyakarani - Not mentioned.
- As Jiva I enter Sukshma.
- As Jiva I create – Sthula not mentioned.

2nd Reason :

- Not logical also for Jiva to create whole universe.
- Jiva cannot even understand creation.
- Jivasya Yogyata Abhava.

3rd Reason :

- Sruti Support.
- Sthula Prapancha Srishtih.

Chandogya Upanishad :

सेयं देवतैस्तत हन्ताहमिमास्तिस्रो देवता
अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति २

**Seyam devataiksata hantahamimastisro devata
anena jivenatmananupravisya namarupe vyakaravaniti II 2 II**

That god [Existence] decided : Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms. [6 – 3 – 2]

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म
तदमृतं स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि
ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं
यशसां यशः श्येतमदत्कमदत्कं श्येतं लिन्दु माभिगां लिन्दु माभिगाम् १

**Akaso vai nama namarupayornirvahita te yadantara tadbrahma
tadmrtam sa atma prajapateh sabham vesma prapadye yasham bhavami
brahmananam yaso rajnam yaso visam yaso'hamanuprapatsi sa haham
yasasam yash syetamadatkamadatkam syetam lindu mabhigam lindu mabhigam II 1 II**

That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajapati. May I attain the fame of a brahmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

पृथिवी अधिकाररूपशब्दान्तरेभ्यः । Prithivi adhikararupasabdantarebhyah ।

The earth (is meant by the word 'Anna') because of the subject matter, colour and other Sruti texts. [II – III – 12]

- Brahma Sutra 1-3-12 This statement analysed.
- Akasha = Brahman here.
- Brahman is creator – Vyakarta of Sthula universe.

Refutation of Ekadesi :

Eka Says :

- Jiva alone creator of Sthula Prapancha.
- If Jiva not involved in creation of Jiva then why it is mentioned Brahman enters as Jiva.
- Brahman enters Sukshma Prapancha then thought of creating Sthula Prapancha grossification.
- What is purpose of Anu Pravesha of Jiva?
- **Eka asks question :**

If Jiva not involved in creation?

Shankara :

- Sthula Prapancha Srishti only for Jiva.

Chandogya Upanishad :

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो
धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः १

Annamasitam tredha vidhiyate tasya yah sthavistho

dhatustatpurisam bhavati yo madhyamastanmamsam yo'nisthastanmanah II 1 II

When we eat food, it divides itself into three parts. The grossest part of it becomes excreta; that which is less gross becomes our flesh; and the finest part becomes our mind. [6 – 5 – 1]

Chandogya Upanishad :

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो
धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः २

Apah pitastredha vidhiyante tasam yah sthavistho

dhatustanmutram bhavati yo madhyamastallohitam yo'nisthah sa pranah II 2 II

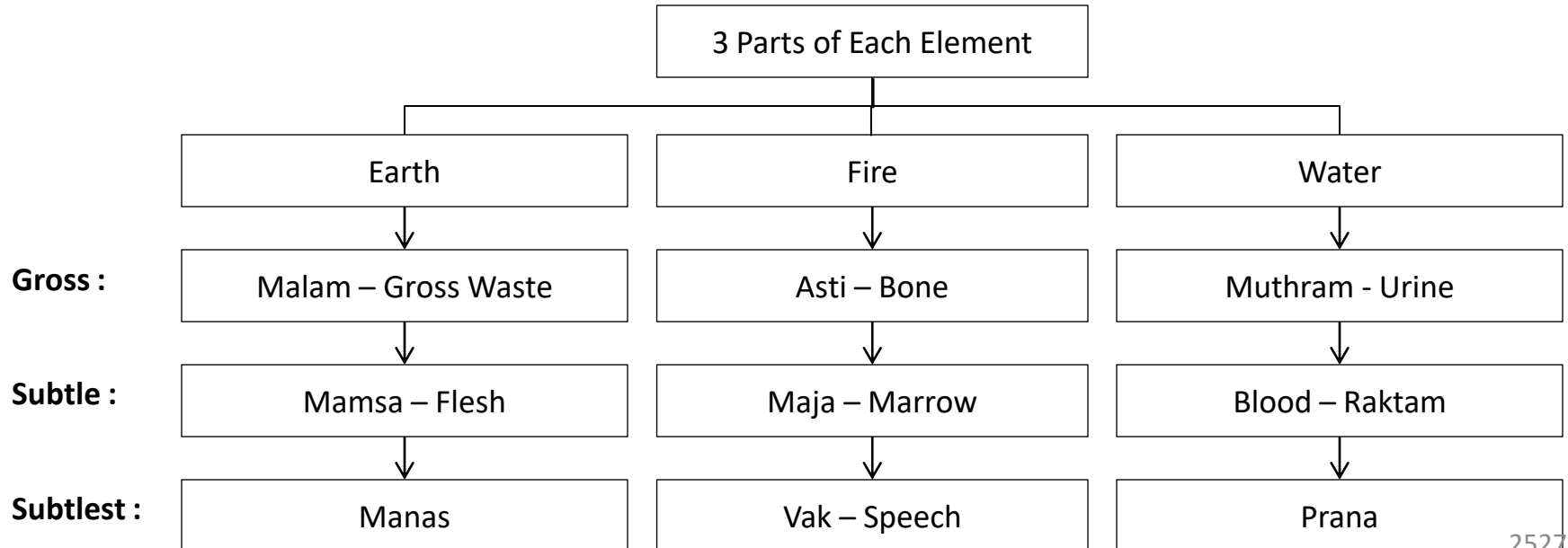
When we drink water, it becomes divided in three parts. The grossest part of it becomes urine; that which is less gross becomes blood; and the finest part becomes prana, the vital force. [6 – 5 – 2]

तेजोऽशितं त्रेधा विधीयते तस्य यः
स्थविष्ठो धातुस्तदस्थि भवति यो
मध्यमः स मज्जा योऽणिष्ठः सा वाक् ३

Tejo'sitam tredha vidhiyate tasya yah
sthavistho dhatustadasthi bhavati yo
madhyamah sa majja yo'nisthah sa vak II 3 II

When we eat fire [i.e., butter, oil, etc], it divides itself into three parts. The grossest part of it becomes bone; that which is less gross becomes marrow; and the subtlest part becomes speech. [6 – 5 – 3]

How 3 elements responsible for Sthula Sharirams :



Sutra 21 :

मांसादि भौमं यथाशब्दमितरयोश्च । Mamsadi bhaumam yathasabdमितरयोश्च ।

Flesh, etc., originates from earth according to the scriptural statement and (so also) in the case of the other (elements, viz., fire and water). [II – IV – 21]

Word Analysis :

a) Mansa – Adhi :

- Flesh etc.

b) Bauman :

- Are products of earth.

c) Itara Yoho Cha :

- Product of other two elements also should be known.

d) Yatha Shabdam :

- As revealed in Shruti.

Significance :

a) Mansam - Aadhi :

- Mala, Manaha.

b) Bauman :

- **3 are parts of earth :**
 - Gross
 - Subtle
 - Subtlest

c) Yatha :

- Jalam+ Agni.
- **Refers to :**
Chandogya Upanishad – Chapter 6 – 5 – 1 to 3

d) Shabda Updesa :

- Bahaya Bautika Srishti Over.
- Antara Bautika Shrishti Over.

वैशेष्यात्तु तद्वादस्तद्वादः । Vaiseshyattu tadvadastadvadah ।

But on account of the preponderance (of a particular element in them the gross elements) are so named (after it). [II – IV – 22]

General Analysis :

- To create gross elements, Lord mixes 5 Elements.
- Each gross elements has 5 elements.
- $\frac{1}{2}$ Akasha + $\frac{1}{8}$ Vayu + $\frac{1}{8}$ Agni + $\frac{1}{8}$ Jalam + $\frac{1}{8}$ Prithvi.
- If Akasha is mixture , why you call it Akasha?

Vyasa :

- In gross Akasha , dominant is $\frac{1}{2}$ Akasha.
- **Example :**
Today is Puri – Potato for dinner. Curry is mixture of ten items. Mention potato as it stares at us.
Veishyat = Potato.

Word analysis :

a) Tad Vadaha Tu:

- Particular name of particular gross element.

b) Veishyat :

- Because of predominance of particular element.
- Similarly Vayu.
- Tad Vadaha , Tadvadaha end of 2nd Chapter – 4th Pada.

1st Chapter ends as :

- Vyakyatha Vyakyatha.

2nd chapter ends as :

- Tad Vadaha Tadvadaha